Joseph Breynnios

The Transcendental Trinity,

On the Procession of the Holy Spirit, & On Unity

Deepseek R2 Translation

THREE WORKS OF BREYNNIOS

DEEPSEEK R2

THE TRANSCENDENTAL HOLY TRINITY

THE PROCESSION OF THE HOLY SPIRIT
THE UNITY OF THE MOST HOLY CATHOLIC CHURCH

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ΙΩΣΗΦ ΜΟΝΑΧΟΎ ΤΟΥ ΒΡΥΕΝΝΊΟΥ
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TO THE MEMORY OF BREYNNIOS

TO THE READER

This translation marks the beginning of a project dedicated to the theological works of Joseph Bryennios, a key figure in late Byzantine theology. Known for his vigorous defense of Orthodox doctrine, Bryennios engaged with critical theological disputes of his time, such as the Filioque controversy and papal authority. His works are foundational for understanding the intellectual currents of the late Byzantine period.

This volume presents the first of the original two volumes published in 1768 by Eugenius Voulgaris. These texts form the core of Bryennios' theological contributions, addressing key doctrinal issues that defined the Eastern Orthodox response to the Latin Church. The second volume, which continues these themes, will be translated in a later phase of this project. It is important to note that the third volume, Τὰ παραλειπόμενα εὑρεθέντα ("The Remaining Discovered Works"), published in 1784 by Thomas Mandakases, will not be included in this translation.

This volume, which contains Bryennios' correspondence and other writings from his time in Crete, is of historical interest but does not focus on the central theological issues that characterize the first two volumes.

This translation seeks to make Bryennios' significant theological contributions to Eastern Orthodoxy more accessible,

and future efforts will focus on the second volume. Through this work, we aim to preserve and promote Bryennios' enduring influence on Orthodox theological discourse.

This translation has been prepared with the assistance of DeepSeek R2. The use of such tools can expedite routine philological tasks, yet it does not obviate the need for critical judgment; responsibility for all choices of wording, interpretation, and punctuation remains with the editor. The Greek base text was consulted in a digitized form of suboptimal quality, and thus certain readings may reflect the limitations of the witness rather than authorial intention. Artefacts arising from degraded legibility, misrecognitions of letterforms, and occasional editorial slips in the digital source may therefore persist.

Moreover, the English editor makes no claim to specialist competence in medieval Greek; accordingly, decisions at points of lexical or syntactic difficulty have been made with deliberate restraint, favoring transparency over conjectural brilliance. Where the sense remains dubious, I have preferred to signal uncertainty rather than supply a speculative emendation; cruxes are left as such when the evidence does not warrant intervention. This rendering should thus be regarded as provisional and ad referendum: it invites correction, refinement, and the counsel of those more expert in the period. Readers who detect misreadings, problematic translations, or places where the argument could be better supported by the Greek are warmly encouraged to communicate proposed emendations for incorporation into a future state of the text.

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PROOEMIUM

In the twilight years of the Byzantine Empire, as theological controversies continued to divide East and West, these twenty-one discourses stand as a testament to the intellectual vigor and spiritual conviction of Orthodox theology. Delivered in various imperial and ecclesiastical settings—from the grand Triklinos of the Palace to the revered Church of the Holy Apostles—these orations were presented before emperors, patriarchs, distinguished members of the city, and the Senate.

The collection before you represents a systematic defense of the Eastern Church's position on the procession of the Holy Spirit, addressing what would become known as the Filioque controversy—whether the Holy Spirit proceeds from the Father alone (as maintained by Eastern Orthodoxy) or from both the Father and the Son (as affirmed by the Western Church). The author meticulously examines scriptural passages, patristic teachings, and employs logical reasoning to demonstrate that the Holy Spirit proceeds hypostatically from the Father alone, while acknowledging the Son's role in the temporal mission of the Spirit. Throughout these discourses, careful attention is given to theological language, particularly highlighting how differing interpretations of terms like "hypostasis," "essence," and "person"

contributed to the divergence between Eastern and Western theological traditions.

These orations not only represent theological exposition but also historical documents of imperial involvement in ecclesiastical matters, as indicated by the royal presence at many of these presentations and the emperor's command for their preservation in writing. They stand as a monument to Byzantine theological scholarship during a crucial period when the definition of orthodox doctrine remained contested between Constantinople and Rome. May the reader approach these discourses with reverence for their historical significance and appreciation for the profound theological insights they contain regarding the nature of the Holy Trinity.

PART ONE

ON THE MOST HOLY AND TRANSCENDENTAL TRIUNE GOD, THAT IS THE TRINITY IN UNITY AND UNITY IN TRINTY

These discourses, delivered in key locations such as the Triklinos of the Palace and the Church of the Holy Apostles, provide a thorough exploration of the Holy Trinity, focusing particularly on the procession of the Holy Spirit. With a firm commitment to Orthodox theology, the author defends the unity of the divine Persons while addressing theological disputes surrounding terms like "Hypostasis," "Essence," and "Person." Through scripture, logical proofs, and references to the Church Fathers, the discourses clarify complex doctrinal points, emphasizing that the Holy Spirit proceeds solely from the Father, not the Son, and correcting misunderstandings that threaten the integrity of the faith.

DISCOURSE I.

DELIVERED IN THE TRIKLINOS OF THE
PALACE, IN THE PRESENCE OF
THE DISTINGUISHED MEMBERS OF THE CITY

1. The holy Unity, the Trinity, the Name above every name, the most essential cause of all good things, the root of salvation, the unending yet inexhaustible self-emptying, which, though poured out, remains undiminished, overflowing with abundance and ineffable plentitude, a ceaseless fountain of gifts bestowed according to its will—this is the foundation, the middle, and the end of my discourse about it, which both begins and ends in it eternally. A most direct and true demonstration of this lies in the very nature of things: for I exist through it, live in it, and turn toward it. If in me there is any good will, any righteous deed, any wise word, it is through it that these come to be. For, as the divine Apostle declares, "No one can say 'Jesus is Lord' except by the Holy Spirit." How, then, can one dare to speak of the singular Trinity, to theologize about the ineffable, apart from God? Therefore, beginning my theology in simplicity, God is its origin. From Him I begin, orthodoxly; through Him I proceed, unwaveringly, toward the conclusion. And thus I say unto God and hope to finish in Him. O God, Unity and Trinity, grant this!

2. Let no one reproach me for undertaking this with insufficient strength. For if, in my daily confession and thanksgiving offered to the Lord, none reproaches me, how can one fault me for proclaiming and glorifying Him who created me? Were my words always equal to the realities, I might justly fear failing to do them justice. But since, in every respect, human words fall short of the divine realities, and even the conceptual word is second to the essence of things, how can I be afraid of theological discourse, even as I address creation itself? Surely, when all struggle and confess the inadequacy of their words, and each acknowledges the superiority of others in some respect, no one can rightly criticize me. Just as the exceedingly tall still fall short of the heavens, and the swift cannot outrace the sun, so also the strongest cannot lift Atlas, nor can the wisest number the stars, nor can angels, in their might, accomplish what God has created. Thus, it

follows that all who attempt to theologize rightly will, by nature, fall short. The voice of theology declares: "Every word is weak and unmoving, due to the resistance of the subject matter." How much more so, then, when the subject surpasses all measure, when zeal increases, when the risk becomes greater! Shall we fear, then, or shall we be bold? Let us speak and hear; for even in trembling, there is hope.

3. When speaking about God, let us do so as much as is permitted by Him, for this is both daring and impossible. Yet let us strive as far as is fitting and attainable. Just as our eyes cannot traverse the space between heaven and earth, and we concede the limits of our sight, so let us, in these few words, offer acknowledgment of our inadequacy and yet render due reverence to the majesty of the incorruptible and blessed essence. Let us ascribe to it victory over all speech. Even if the tongues of angels—whatever they may be—were gathered together with those of archangels and all rational creatures, they would not suffice to grasp it. How, then, we mortals, surrounded by countless distractions, dare to say anything about God? Let us cast aside earthly concerns, transcend this air, pass beyond the heavens, and lift our minds above all creation. Let us behold the divine essence as it is: unchanging, immutable, impassible, simple, indivisible, unapproachable light, ineffable power, boundless greatness, surpassing glory, desired goodness, and incomprehensible beauty. In contemplating God in this way, I am certain that you will both marvel and be saved.

4. Since there are four modes by which everything is demonstrated—those associated with the significant and overarching principles of things—and the divine is above all harm or deficiency, they are the definitive, the divisive, the analytical, and the demonstrative. We, in some manner, will also attempt to approach the matter of God through these modes, beginning, as is proper, from the first principles. This is where all the wise, coming

forth from their own disciplines, begin well by establishing the foundations of all inquiries. Thus, let us speak concerning God.

5. God is a supreme essence, surpassing all comprehension. God is an unfathomable subject of inquiry, an omnipotent hand, an incomprehensible power. God is the self-generating good, the encompassing of all existence, the provident majesty governing all. God is the supremely good Good, the source of all goodness, Love itself, the super-divine Eros, the highest object of all desires. God is true Light, illuminating and being illuminated, desirable, unapproachable, and unchangeable. God is self-contained, comprehensible to Himself alone, and contemplative. God is He who is, He who lives, and He who comes—the Alpha and the Omega, the beginning and the end. God is the Lord God, and this is His name, as He Himself defines through the prophet, saying, "I am the Lord God; this is My name." God is the ultimate Beauty toward which all things look, the end to which all things aspire. He is the immutable nature, the sovereign authority, the life without disturbance, the existence free from sorrow, the unchanging state beyond all transformation. He is the eternal fountain, the inexhaustible grace, the undiminished treasure, the almighty in mercy, the abyss of compassion, the boundless sea of philanthropy. God is beyond our comprehension, for He is not matter, not spirit, not color, not shape, nor anything among existing things or non-existing things. In terms of essence or existence, He is incomprehensible. God is beyond being; He transcends all. The more human understanding reaches toward Him, the more it perceives His unknowable nature. No matter how magnificently one strives to speak of Him, the spoken words fall short of the truth. For who can comprehend the incomprehensible? Who can articulate the inexpressible? Who can interpret the unintelligible? How can the clay, animated by Him, and ignorant even of its own nature, grasp the Creator who gave it life? God is, therefore, both defined and divided, yet remains undefined and indivisible. This

applies to His essence, which is one and indivisible, but in terms of His persons and energies, there is differentiation. Thus, theologians sometimes proclaim Him as one and at other times as differentiated, saying that the divine is indivisible because it is also infinite; infinite because it is unbounded; unbounded because it is simple; simple because it is uncomposed; uncomposed because it is unlimited; unlimited because it is motionless; motionless because it is without beginning; without beginning because it is uncreated; uncreated because it is singular and solitary. Because God is singular and solitary, He is, in essence, entirely inaccessible and thus completely ineffable and unknowable. The only true knowledge one can have of Him is that He is unknowable. For He is conceived more truly than He is spoken, and He is more truly than He is conceived.

6. Furthermore, the supreme essence of God is nameless, as it is ineffable and surpasses all expression through speech. However, each of His energies has a name. Thus, lacking proper names for that supreme Divinity, we name it from its energies. Again, the divine nature does not inherently possess a specific name for us, but if anything is said about it—whether from human convention or from divine Scripture—it pertains to the realities signified about it. Yet the nature itself remains ineffable and inexpressible, surpassing all expression through speech. Do not seek a name for God, for you will fail. For everything that is named is named by something greater, so that it may be called by the name and obey it. Who, then, is the one who has given God a name? For this reason, someone has said, wishing to speak of God definitively: "It is like one who tries to measure the depths of the abyss by counting grains of sand." Since, therefore, God is by nature ineffable, should we say nothing at all about Him? Certainly not. Such silence would be the counsel of atheists. But it is proper to speak of God within the bounds of reverence, while refraining from any irreverence. Otherwise, through such misguided silence,

we may fail to affirm that God truly exists. Instead, let us examine what is spoken of God and what remains unspeakable. Let us honor the ineffable aspect of His being with complete silence, and where He is knowable, let us define Him carefully and reverently, as much as we are able

7. Concerning how God is known, and why the divine is incomprehensible, as the theologians teach, we also remind ourselves: For the energies of God, they say, are manifold, but His essence is simple. We proclaim that God is known through His energies, but we approach His essence only through faith. For His energies descend toward us, while His essence remains entirely inaccessible. Thus, the Holy Spirit is by nature inaccessible, yet through His goodness, He is receptive, filling all things with His power and communicating Himself only to the worthy. He is received not in one measure but according to the proportion of each one's faith, dividing His energy accordingly. He is accessible in part to the one receiving, while remaining entirely inaccessible in Himself. That which is entirely incomprehensible is also beyond hope and beyond attainment, and thus it is only to be marveled at. What is incomprehensible is desired all the more, and this longing purifies those who desire it. By purification, they are made godlike. To such individuals, God becomes familiar, as if to His own. Let the word dare to speak boldly: God is united with gods (those who have become godlike) and makes Himself known to them, to the extent that they are already able to comprehend what is revealed to them.

8. When I speak of God, I refer to the Father, the Son, and the Holy Spirit—the supreme and most exalted Trinity. We glorify God not in number but in essence. For everything that is described in terms of number must necessarily exist in essence; however, not all that is defined by number is simple in essence. The world, for instance, is one in number and in unity but is composed of many elements in essence. Conversely, man is singular in essence but

infinite in number through the diversity of individuals. Likewise, the holy Trinity is one God in essence, absolutely one, and beyond numerical definition. It is one in the most exceptional sense, opposing the multiplicity and diversity of false gods. Numerically, it is a Trinity. Whatever is defined by number involves multiplicity in its essence, but God is one—simple and indivisible, as universally confessed by theologians. Number pertains to quantity, and quantity is associated with material nature, which is the foundation of corporeal beings. Yet God, as the Creator of bodies, is incorporeal. Therefore, how could He be subject to number? Number signifies things that are divisible and circumscribed, while divine essence is indivisible and infinite. Unity pertains uniquely to God in His essence, as something utterly simple and incomprehensible. The Godhead, in its totality, is properly called unity by nature, and Trinity with respect to its hypostases. The essence is the cause of the hypostases, and the hypostases do not precede the essence. Nor can there be a time when the unity existed without the Trinity or the Trinity without the unity. God is not the cause of the unity of the Trinity or the Trinity of the unity —neither partially nor wholly. Rather, in a manner beyond comprehension and expression, God is both unity and Trinity simultaneously. Thus, the divine Godhead, being above all, is unity and Trinity—not by our understanding or the created order, but in itself. It is unity in essence and Trinity in hypostases, yet beyond numerical comprehension. The Father, the Son, and the Holy Spirit are one Godhead with three properties, one essence with three hypostases, one nature with three persons, one form with three distinct identities. The Godhead is properly called essence, nature, form, and being in its singularity, while property, hypostasis, person, and identity are understood in their triplicity. Therefore, the theologian must first be knowledgeable in the definitions of divine names, applying them scientifically and with deliberate precision to their meanings. For example, unity is understood

numerically as oneness, while theologically, it signifies a unified identity that connects all things proceeding from it. Just as the sun is the center of its rays, from which all rays proceed and to which they are all connected, so too is everything from God, returning to Him, and revolving around Him.

9. Trinity, in terms of natural progression, is a triple composition of unities. Yet, concerning divine essence, it is an existence beyond number. In the divine persons, it is not the essence that begets itself, nor does it generate another essence or one of its hypostases. If essence were to generate essence, as Augustine says in his work On the Trinity, it would not be generating itself. For in God, there is no division or separation of essence. Thus, the Father is properly a hypostasis that is uncaused, begetting, and unbegotten. The Son is properly begotten of the unbegotten hypostasis, sharing the same essence. The Spirit is properly a power proceeding from the begetter, sanctifying, sustaining, and immaterial. Though proceeding, it remains indivisible and incorporeal. It proceeds as a hypostasis from the begetter, and the Godhead is one, with undivided power and energy shared among the three persons. Essence in God refers primarily and most supremely to being itself, transcending all other beings. Nature in God refers to His intrinsic existence, which is unconditioned and self-sustaining. Form pertains to the distinctions of essence shaped by the hypostases, signifying their unique characteristics. Similarly, property refers to that which is uniquely known in one hypostasis and absent in the others. Hypostasis refers to the union of essence and properties in a person. Person refers to the manifestation of the unique energies and properties of each hypostasis, distinctly revealing their identity. Character refers to the essential relationship of one person as perceived relative to another. Individuality refers to the composition of properties unique to a person, whose sum cannot be transferred to another. God is unoriginate, existing before all

time and persons, eternal without growth or diminishment. He is immutable, beyond change in His nature, and incorruptible, sustaining all without deficiency or alteration. Subsistence pertains to His existence in Himself, recognized through the divine essence. Consubstantiality signifies the identical essence equally shared. In the incarnation, Christ unites divine and human natures in one hypostasis, one person. As such, Christ is the light of the world, the joy, the way, the door, the rest, the peace, the truth, and the life. These and countless other truths must be understood by anyone who speaks of God. Let us now return to the matter at hand.

10. That we should say that God is three, is according to the same thing as a single matter, in order that a triad may be introduced instead of a single entity. But I rather direct it with subjugation to that which is specific to each of them, according to nature. For when we speak of God, we mean each of the divine persons, and we dare also to speak of divinity, because just as man and humanity, though both signify the whole, are said differently with respect to their subjects—so too are God and divinity. For God signifies the being of the Creator, while divinity refers to the activity of God. There is, then, an action of the three, but rather the action of each one of them individually. Divinity of the Father is spoken of, and likewise the divinity of the Son and the Holy Spirit. Just as humanity is spoken of with respect to Peter, so likewise we speak of divinity in terms of the Father, Son, and Holy Spirit. God signifies the essence, while divinity signifies the energy; and so the energy of the three is one, though each operates distinctly. Thus, the divinity of the Father, the Son, and the Holy Spirit are referred to specifically as distinct from one another in their individual essences, yet in a single being they are all unified. For as we say that man is humanity, so also we say that God is divinity in the fullness of their expression. The Father's divinity is distinct, as is the divinity of the Son and the Spirit, yet they are unified and simultaneous in their essence and actions.

11. That God is one for us, that same God is the one who is asked, and this is the uniqueness; one before two, and the triad is preceded by the duo, as if to say that the one comes before the two, and the two precede the triad in the progression of nature. This triad, therefore, is subject to the potentiality of both positioning and dissolution, or to the formation and removal of one from another. Just as the duo leads to one and then the triad follows, so the process is observed in a cyclical pattern: the duo leads to the triad and becomes one in the final arrangement. And thus, we see that the one leads to the duo, and then again to the triad, as it is in the natural order of numbers and progression. For in the order of creation, there is a natural unfolding, and thus, we say that the Father is first, followed by the Son and the Holy Spirit. In their divine essence, the sequence is ordered, yet they are eternally present and of one essence. For in the creation of all things, the Father is the source, the Son is the Word, and the Holy Spirit is the completion of all. Thus, the unity of the divine essence is not dissolved, and the three persons maintain their distinctive identities, yet they remain perfectly one in essence and in the act of creation. The unity and distinction of the Father, the Son, and the Holy Spirit are expressed as a perfect harmony in which the Father initiates, the Son completes, and the Spirit perfects the action. This is the mystery of the Trinity, and this is the essence of divine theology: the unity of the one with the three, as expressed in the divine will and action, which is a singular act of creation. For in this process, we do not speak merely of numbers but of a divine reality that transcends simple numerical progression, rooted in the being of the divine. The Triune God is thus the model for all created beings and the foundation of all creation.

12. If there is any confusion, the unity moves from the one to the two; and the one is the cause of unity, and the triad is the result of the progression. And the movement of the one, as it proceeds, is transcended by the two. And such things are said in

relation to the common essence of the three, but especially regarding the submission of the Father alone as it has been expressed by the theologian, just as the two pertain to the common nature of the Son and the Holy Spirit, but specifically to the submissions alone. For the essence, as it is said of all things, is common in its essence, whatever comes from the cause of submission. But if the Father alone has the cause of submission in his own essence, the Son and the Spirit will have a cause from the Father that pertains to each individually. The essence of the Father is without cause, and it is the same for the other persons, as it pertains to their distinctness. Thus, the entire one is in the whole of the Triad in a transcendent way, and the entire Triad is in the whole of the one in a definitive way. For in the totality of the three, the divinity is the same, and all things are the same in the persons: Father, Son, and Holy Spirit, in the fullness of the transcendent divinity. For if from infinite and various essences the world is constituted, in this entire world there would be a simultaneous manifestation of the divine, and this would be seen through the diverse varieties of bodies, which reflect the superior essence from which they derive. Much more so in the complete absence of matter and in the purest form of divinity, all things are manifested in the divine persons. For when we speak of God, whether according to position, or subtraction, or superiority and transcendence, we speak of these matters concerning essence. These are concerning the essence observed through divine contemplation, and even when called in a more natural way, they are still parts of the essence, for divinity is indivisible. Just as fire, which manifests itself in heat and light, exists differently in terms of the qualities of its effects, yet it is perceived in its whole as fire, in the same way, the divinity is perceived as transcendent in its fullness. Yet, the substance of fire—whether warm, luminous, or corrosive—is simply fire, as it exists in the essence of its natural properties. However, the essence of the fire is considered in its

totality, and these distinctions, while appearing in their effects, are seen as one in the essence of the fire. In the same way, the divinity of the Three Persons is seen in its diversity, but the essence remains indivisible and undivided. Every essence has its power and activity, yet the essence remains one. Even when appearing as separate, it is indivisible in its action, like the simplicity of divine energy. Thus, we speak of the unity of essence and the multiplicity of activity, where the activity is indivisible, but the essence remains undivided. This is necessary, for there must be a unity of essence and activity, and without the unity of essence, there can be no distinct working of the divine energy. The simplicity of the essence does not diminish the distinct action of each person in the Godhead. In all things, where one perceives variety and distinction, there is unity in essence that transcends division. For every essence has both a power and an energy, though these manifest themselves as diverse in their effects, yet the unity remains in the essence, transcending all divisions. And so, in all things, there is both unity and variety, even when distinct manifestations of the divine energy are observed in each of the persons of the Trinity.

13. If in the case of the simple things it is evident, much more must the same God, who is both divisible and indivisible, be understood in terms of the same principle: united, not by distinction, but in the unity of distinctions, and yet distinguished within the unity itself. Unspoken in its proceeding, and in its immobility, ever in motion; indivisibly divided, yet wholly united according to the previously mentioned pattern. Gregory of Nyssa also says in his writings on the Eunomian heresy that there are external meanings by which the faithful gather from many names the orthodox concepts concerning God. Should we think of the divine in terms of some mixture or progression from one form to another? Is it some geometrical process that creates such divisions? It could be said of such things that, by implication, they could hold in other arts such as medicine, grammar, agriculture, or other

practical disciplines. But when such diverse meanings in the sciences lead to one view in the soul, should the soul itself not be distinguished by its specific practice? If the human intellect can be swayed by so many names, how much more can the divine not be seen through such imprecise distinctions, where words and concepts seem to escape from being merely simple? How then can we think that God, who is clear, just, good, eternal, and all things that are fitting for God to be called, has one meaning in all these names, except that all these names gather together into one simple meaning or multitude? Cyril of Alexandria, in his writings, also suggests that the divine is known through its essence and its nature, including will, vision, and judgment. For the Father does indeed create naturally, whereas the Son creates by His creative power. It is true that the divine simplicity transcends such distinctions, as the true God's nature is far above all these mundane perceptions. If such a state exists where God's nature is above all, how then can any of these assumptions be applied to Him? The essence and attributes must be considered as undivided but also inseparable in their purpose and function.

14. What is simpler than the unit itself in terms of numbers? However, there is a difference between being one and being divisible or being energy. The unit itself is indivisible, yet when multiplied, it forms other forms and exists in various numerical relations. For instance, when multiplying by two, we get the double, and by three, the triple; when multiplying by four, the quadruple, and so on, this process continuing indefinitely. Each of these divisions or formations maintains its essential quality and order, whether it becomes a square, triangle, or any other configuration. These forms are always dependent upon the initial unit. But in the divine essence, these divisions are not merely repetitions of the same but are transformed into a higher understanding. The divine essence, in its purity, is ever the same but can appear in various forms, with each manifestation still

rooted in its divine nature. It is therefore inappropriate to think that multiplicity divides the divine simplicity, for in fact, each form is an expression of the unity of the divine essence. The divine simplicity, therefore, transcends all multiplicity and variety, even as it includes them. This variety does not disrupt its simplicity but rather reveals its complexity in a way that does not divide the essence, but enhances the full understanding of the divine nature. Thus, while the divine may appear in various forms or effects, the essence remains singular and undivided, united in a perfect simplicity that is beyond human comprehension.

15. But how does he say this about the duality, and how all things are in totality, and each one according to its own? How? The "how," in fact, does not apply universally to all divine things, for it transcends everything else; for it surpasses every manner of "how," and also every reason, and of the questions of those who seek. But here, it appears that in such matters, we must live with the "how," for anyone who attempts such things would be driven mad; for what is a beginning is an inherent part of nature, and is known only by itself, in accordance with its own nature. Yet, in its divine wisdom, it is considered to be something beyond human comprehension or perception, appearing to be a highest nature and indivisible. For a body moves through the body, or as a whole, through the whole; the body moves completely and is not confused, being distinct and unchanging in both parts. Indeed, two bodies can occupy the same space, yet they retain their separate natures, not intermingling with one another. But the Father, Son, and Holy Spirit, while having distinct manifestations, exist not in time, space, or distance, but above these things: they are without body, without time, and without measure, yet they exist beyond all of these. In regard to the Orthodox teachings, and in the correction of the contrary ideas of those thinking otherwise, one must affirm that, in the totality of the divine persons, there is both unity and a highest point of blessing.

16. But the single reason (word) of ours stretches far in length, as I see you being filled with that which was given to you, and being brought to a starting point to further points; for by what proof can this be done? I call upon you, then, to consider what the divine love in you understands, that the entire intelligible world, which contains the blissful Trinity, is indeed your soul. And this happens in the following manner. The tetrad of virtues, in their eighth form, blends with the physical and parental virtues, one of which takes place at each of the two ends of the days of these virtues. For each person in the same manner reaches the triadic state. In understanding, knowledge is revived and the theory of wisdom; in justice, the act of distinction and a rational, dispassionate mind; in bravery, steadfastness and solid purpose; in temperance, purity and chastity. This triadic tetrad, as the Creator and Maker of God dwells in wisdom, sits upon the throne of the mind, sending out the Word, for the creation of the world and the virtues. He also takes from the first causes, from each of the elements mentioned, and creates the intelligible world of piety in the soul. And the heaven, or the physical fire, extends to it the mind, which is filled with the perfect life. In it, as two great lights, divine knowledge shines like the theory of nature, illuminating and brightening the way. As it becomes the foundation for justice, it leads to an ineffable joy. And it spreads the air with temperance, bringing about cooling and rest for the purest of lives. As the sea surrounds bravery, the weakness of nature is cleansed, demolishing defenses and uplifting them against opposition. In this way, the Word builds the world, placing the spirit into motion, making it mentally active and always moving, to be boundless and constant, as David speaks of the divine Word, "The heavens declare the glory of God" (Psalm 19:1), and all the spirit and work of creation is carried out by the will of God.

17. For the ship, the house, the judge, the city, the plant, the earth, the altar, and all learning, every creation, and God, man

is like them. Some by the pattern, some by their motions, in such a way that they are recognized. Thus, it is necessary, just as a ship faces the waves and the violent sea, to struggle and avoid the storm, steering it to a calm and safe harbor with the hand of the captain. Similarly, the home provides comfort and rest to its inhabitants; so too does the judge, keeping and preserving justice. Likewise, the city is indestructible by the attacks of hostile enemies, and the plant brings forth fruit through the virtuous labor of the farmer. The earth, too, yields good things from all the actions that come from it. The altar shines with good deeds, and all teachings guide one towards goodness. Similarly, everything created is like this, in body and spirit, from the Creator, and directs towards the other creations. For the Lord rejoices in His works. As God, through grace, returns to the original, He imitates and becomes like the divine works. Thus, the great world will appear in a small space of the visible world. And the image of God will be called and recognized in all His works.

18. Man is thus similar to all of these. It is fitting for him to always remain vigilant, as he who faithfully follows the law, whose throne is before God, and whose mouth speaks with Christ. His heart is the temple of the Holy Spirit, the good thoughts are his companions, and his offerings are prayer, psalmody, and silence. His soul is the sanctuary, and his body is the temple; his senses are the windows and gates, while his mind is the portal, and his conscience is the doorkeeper. When a Christian is in his work, he must prepare for departure, leaving behind that which does not belong to him, not allowing his tongue to speak what is unnecessary, nor accepting the enemy's work in the temple of God. The doorkeepers must prevent the enemy from entering, while evil offerings must be denied. They should open the doors and windows of the temple to keep them closed. If the doorkeeper is negligent, the enemy, as beasts or reptiles, may enter and exit freely, with no obstruction. This is how the house of God is

desecrated. How then will such a person be punished in the coming age and not in the eternal future?

19. It is necessary for every saved soul to bend towards its own heart daily and hourly, to examine, judge, and cleanse it of the sinful and impure thoughts and desires. These are the enemies that must be driven out, as described in the Psalms. Early in the morning, one should shut off all sin and wickedness from the earth and from the city, so as to utterly destroy them. Just as the eyes purify the sight, the ears purify the listening, the nose purifies the scent, and the mouth purifies the speech, so should every part of the body be cleansed. One should flee from every thought and illusion that may lead to defilement, such as ignorance from the mind, malice and wickedness from the reasoning, false glory and heretical opinions from the imagination, and vain and erroneous interpretations from the will. All of these should be avoided in the pursuit of a pure and holy life.

20. That these things belong properly to the rational soul: to see itself, to order itself, to make itself whatever it wishes, to bear its own fruit within itself, to attain its own proper end, to move in accordance with its own motion, to traverse the cosmos and that which moves around it, to extend itself into the infinity of the ages, to encompass within itself the periodic regeneration of all things, to love its neighbor, and to prefer nothing above itself. If these things are so, then, like a sculptor of a statue which must become beautiful, one thing he removes, another he smooths down, another he polishes, and another he purifies, until he reveals a beautiful form upon the statue—thus also you must remove what is superfluous, straighten what is crooked, illuminate what is dark, and do not cease refining your own statue until the divine radiance of virtue shines forth. For you have power and authority with God to shape yourself, to fashion yourself, and to adorn yourself with every form of beauty, as long as you remain in existence. Therefore, in every way strive to elevate the divine element within you to the

divine which is in the whole. For this is how a human being is truly a work of God, to the extent that he is able to be beautiful. And how much he is able to be beautiful is testified by the lives and words of the saints. And indeed, your soul is a fountain: if you dig into it, it is purified; if you neglect it, it disappears. A pure conscience brings it forth, but a careless mind buries it. It is buried in the flesh if it does not transcend the flesh. For the soul is a treasury—if filled with good things, it is good; if with evil things, it is evil. A pure soul is with God; and God is most intimate with a pure soul on the earth, and such a person possesses God. For a person who is worthy of God is, in a sense, God within a human being. Therefore, since you have received a mortal body but an immortal soul, strive to leave behind an immortal memory of this immortal part. For, as you see, due to the weakness of nature, all human beings live only for a short time in this world and then depart to the next. And for those among us who have accomplished nothing noteworthy, with the end of their bodies comes also the end of all things pertaining to their life. But for those who have gained the renown of virtue, both their deeds and their names are remembered forever. It is a noble thing for those who have wisdom to exchange necessary toils for undying renown. Let each one of us, therefore, purify his own soul daily and render it worthy of receiving God, especially now when we have the holy days of fasting for purification. For if we do this, then as citizens of this world, we will dwell here in the passing things, but there in the unending things, attaining to the eternal blessedness, which may we all receive by the goodness of the all-holy Trinity. Amen.

DISCOURSE II.

IN THE SAME PALACE, AND IN THE SAME SPOKEN PLACE, WITH THE SILENCE OF THOSE FROM THE GALATIAN PRIESTS, INTO SOME SORT OF HEARING

1. God is to me glory and wealth and boast; God the sweetest and most pleasant above all things, thing. God the meditation and delight for those living as Christians. God: breath is my soul, image of God is the shaping of my body; to God I am wholly an icon; by God's divine grace is my generation. From God is my being, my movement is from God, my breathing is from God, my utterance is from God; to God in each moment I entrust my spirit. To God I bring my thanks, as many as are hours. To God I live and die, and I am present to God the great and strong and living, the giver and fulfillment, and of the good things I am a partaker. God I entreat, what I think and say and do, I do. God as a fearful judge of those things not done by me I await. And how then shall I begin the word of the temple from another place, but from God? For to those who are natural from the universal it is reasonable, because of the known, the way to the particular; and to those who are skilled it is unreasonable from the technical arts to the signs the ascent. But me having set aside these methods far, not from the creation to the creator is the word, and again to the creation I go; but from the maker to the makings, and again to the maker. I do this by word, and not as if to contradict, or to hate, simply and as it happens; but since the sequence of the Orthodox Church, and according to God's own will, having begun four hundred and a thousand years ago, and extending until the age, has shown that it accomplishes what, not beginning from God, discourses about Him and ends in Him, and me attempting to speak about God, thus the word makes me a pedagogue.

2. Therefore, the order that follows this generation and upbringing preserves this without deviation, and this I must speak of and keep, and not carelessly cut a path through the whole; for this reason, I lead the word back there where I had previously rested it. And at that time the section had the following wording: Nevertheless, in addition to a refutation of the Orthodox dogmas, and for a correction of those thinking contrary to the saints, if you

wish, thus concerning the totality in totality of the divine persons, the extremity and the middle must be theologized, as I had the sayings to you of my obligation. But now I have come to fulfill these things. And let no one find fault with me in the manner of my demonstration, that I attempt to show with three fingers the tri-hypostatic nature of the Godhead. For to some this might seem unworthy of the divine majesty, as it seems to me, and to accuse this at length, which is above these things, because the name of God is difficult for those accustomed to speaking Greek to syllable; of the tongue, of the teeth, and of the lips, because they dare to utter at all the unutterable. And to be indignant at the painters, because they shape not only the incarnate Son, but also the Father and the Spirit with colors; and moreover to find fault with the holy martyrs, because they showed the formless one to the tyrants with their own fingers; but these are not blasphemous, nor unworthy of God; far from it! For it only brings those who are attentive to a single understanding of the things said, and the benefit of the representations is toward them, bringing down the Most High to something petty, and to those who benefit in many ways, the inaccessible and the inviolable is not even slightly opened. But it is necessary for one speaking simply to those who are simple to move his hand with something more elevated and more practiced, and for the tongue to follow this movement, and for both to be shown, and for the word to be demonstrated; rather, for both to testify to the truth of the things said, and to represent the godly in a twofold manner, by word and image, if perchance it introduces knowledge of the things said into both hearing and sight. But let us go closer to the things said and believed by us; remember, that beginning from nothing, because of the silence of the inactive, we will be led into those things shortly by the impetus of the word, of which the concept is almost beyond and attend.

3. Behold, I show you as an example for what is proposed, my two fingers of the physical hand; the middle of my right hand

and the little finger. The one, keeping the center of the circle, the middle, and the other, making the circumference, the little finger. These alone are the radii of the three circles of the three fingers of the right hand, having a center common to all, so that the center of each is the conjunction with the circumference of the rest, and each circumference is found with the centers of the two. And these being thus, let an immaterial circle be drawn with the tip of the middle finger as a center and the space of the little finger as a diameter, as a type of the Trinity beheld as Father; and again, with the tip of the little finger as a center and the circumference of the middle as a diameter, let another circle be conceived, as an image of the Trinity believed as Son; and yet again, with the tip of the ring finger as a center and the space of the middle as a diameter, let another circle be drawn as an example of the Trinity beheld as Spirit. And these circles, thus shaped by the fingers through the straight line, imagine that you see in the high expanse of the air, great and beautifully formed in three colors, like the rainbow which we often see, I mean the circular bow of the rainbow, depicted by way of illustration; then by the power of the mind transform these into exceedingly great spheres; and having made the spheres not physical but incorporeal, having lowered them with the sun and raised them up, fix them in the firmament. And then, having them thus in relation to one another, as the circles had in relation to one another here.

4. So that the example may be closer to the goal and more theologically fitting for us, let us conceive of these removed centers of the circles, and let all their circumferences contain all the supercelestial things, and thus let them be beheld as three suns, infinite in size, shining with one light and in three rays; in beauty, brightness, power, and in all the peculiar properties of each equally, all in all, and not each in each, and the same and to the rest, and at the same time both middle and hyper-middle, and again extreme and hyper-extreme to one another, and each beheld individually in

itself as seeing God, as all the prophets saw; for Ezekiel said concerning the same vision, "This is the appearance of the likeness of the glory of the Lord." And boasting in the Lord I say, "This image is suitable for the demonstration of the tri-solar Godhead, insofar as it is attainable for us, and of the equal middle and extremity of the persons there to one another." And you, taking from the example as much as is useful, leave the rest; for leave the form, and the distinction, and the more local movement to those things which are shaped and moved circumscriptively with a local interval.

5. And that whatever middle of the circles you take, the rest are understood as extremes of the one taken immediately, and that each of them can be understood as both extreme and middle, and that whatever middle you conceive of the rest, imagining each, you have not left either the Father, these things you posit as symbols of the middle and extremity of the Trinity; for taking the middle of the three persons of the Godhead, you will find the rest extremes; and each is thus both middle and extreme; and if you consider them as extremes, they have not been separated from one another; and if you imagine them, they have surrounded you. And that I speak truly in these things, the teachers are present as witnesses; for of these, Maximus, the greatest in confession, thus summarizes the discourse for us, saying: "By what theorem, from three circles equal to one another, and equally distant from one another, let us contemplate; from the right of God and Father, the Son and Word; from the right of the Son and Word, the Holy Spirit, the Procession; and from the right of the Holy Spirit and the Procession, God and Father; and conversely; from the left of God and Father, the Holy Spirit and the Procession; from the left of the Holy Spirit and the Procession, the Son and Word; from the left of God and Word, God and Father. And again the same: For from the Father, passing through the Son by the mind, I arrive at the Spirit; and in the Father, through the Spirit, I arrive at the Son; and from

the Son to the Father through the Spirit; and from the Son to the Spirit through the Father; and from the Spirit through the Father to the Son; and in the Spirit through the Son to the Father, see, a dance which you have never seen before?" (See the figure.) And these things Maximus the Great says to me.

6. Athanasius, the much-enduring, as he says in the first and second books of his theological works, concerning the three who sat down with Abraham, namely, with the only-begotten Son on the right, and the Father on the left, the Holy Spirit sat down. This is the distinct seating for him, as the theologian Gregory says concerning the Holy Spirit: "undivided in the divided, to speak briefly, the Godhead is as if in three suns, connected to one another, one in the mixture of light." And Gregory the Neo-Caesarean, in his apology to Eunomius concerning the Son and the Spirit, as to how they are in relation to the Father, says: "We will not conceive of the Son from the Father in an inclined manner, but rather as another sun from the sun, shining together with the prior conception in a radiant manner; and in all ways similarly having, in beauty, power, brilliance, radiance, and simply in all things contemplated concerning the sun; and also the Holy Spirit, another light of this kind, we conceive in the same manner. Thus have the saints."

7. Nor does anything prevent us from receiving even more theologically fitting goodwill and ascent concerning God from here; for those things which are indicative of time, divisive of nature, or additive of local position, or demonstrative of quantity, or significant of quality, or delimitative of interval, or indicative of form, such things are not appropriate; but all things must be taken theologically, and insofar as they are most fitting to the venerable Trinity; for suns, and spheres, and circles, and centers, and circumferences, and intervals, and all such things are bodies, or names of bodies; but God is entirely immaterial and indivisible and nameless, and moreover incomparably more subtle and immaterial

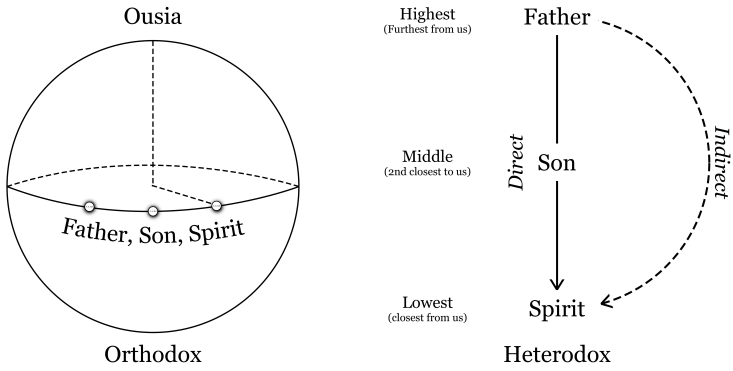
than souls and angels and all the immaterial; because souls, and angels, and every immaterial thing, whatever it may be, and however it may be conceived, or beheld, or become, in that it exists, and remains, and is circumscribed, and is composed, and comes through all, or is in all, is perceivable. God, however, is not limited by time, or place, or body, or any created thing, material or immaterial, and is similarly not capable of being greater or lesser in quantity, and of passing through all, and of being defined in all, and of infinitely surpassing and extending beyond all. And just as the all-embracing and purified, and illuminated by the Holy Spirit soul, passes through all the creations it energizes impassively and effortlessly, and in itself and instantaneously and indivisibly reaches to the ends of all things which it knows, and is immaterially mixed with all, and is unmixed with all; thus also, and in a far more incomparable manner, God over all, the Trinity, is both the end of beings and infinity; an end, as ending them; and infinity, as extending beyond them; and is found everywhere, and is present to all, and fills all, as being above all; for His infinity, completing all, infinitely surpasses all. And when the great is said of God, it does not signify great in relation to something else, but absolutely great, with nothing with which it could be great, since if it is great in relation to something, then it is by comparison, and by nature it is not thus, but incomparably great.

8. For concerning the divine and separated God, let us conceive of a divine length extending infinitely beyond all; a breadth as providence, which extends to all things by a providential providence; and a depth as the hiddenness which is seen by all existing things. Therefore, rather the divine is a house for the whole cosmos, but not the whole cosmos is a house for God. For the whole cosmos is circumscribed by God, but God is indescribable to the whole cosmos; and being is in God, and not God in being; for He is above all, and Himself is the cosmos, and around the whole, and beyond the entire cosmos according to a

boundless region, and in every part of the whole cosmos He is found wholly; and infinitely beyond all things in an infinite manner He extends. And setting aside the so-called motion, according to generation, according to corruption, according to increase, according to decrease, according to alteration, and according to every kind of change; the divine, when it becomes, is always being; when it is corrupted, it is eternal being; when it increases, it is perfect being; when it decreases, it is immutable being; when it is altered, it is without quality being; when it changes place, for where shall that which fills all change? Nor does it take away what it does not have, nor does it lose what it has; nor does it receive beforehand what it does not have.

9. Thus for us, and it is conceived, and glorified, and theologized concerning the middle and extremity of the divine persons in relation to one another, that as in heavenly bodies the sun is the most beautiful, and in solid bodies the sphere is the best, and in linear figures the circle is excellent; and it is fitting, when speaking to human beings, to liken the divine to things greater and more real for us, both things and names, rather than to those things which are unlike its majesty. However, not all think thus; but while some confess the tri-solar nature of the Godhead out of reverence for the teachers, yet they imagine the Father as a super-celestial sun, the Son as a celestial one, and the Holy Spirit as sub-cosmic, or contained within the whole cosmos. So that according to them, in the indescribable and incomprehensible Trinity, the person of the Spirit is separated from that of the Father, and that from this one; as if by a kind of interposition and mediation, they are separated from one another, and the Father is first and highest above the Spirit, and first and higher than the Son, and as the super-celestial, furthest from us. The Son is second to the Father and lower, but first and higher than the Spirit, and closer to us than the Father as celestial. The Holy Spirit is second to the Son, and third to the Father; and is more earthly than the Son and lower,

and lowest of the Father, and closer to us, as having descended from the highest to the lowest; and the Father alone is directly and immediately related only to the Son; and is the extreme uppermost alone, and not the middle of anything; but the Son alone is the middle of the Father and the Spirit, and holding the middle position, and is directly and immediately related only to the Father, and is the extreme of the indirect; but the Holy Spirit alone is indirectly the extreme of the Father, and directly to the Son, and the middle of none; and all are from above downward, and in succession the persons are in a row; neither to the right nor to the left; nor is the Father a union of the Son and the Spirit, nor is the Holy Spirit a middle between the begotten and the generating, nor are all things in all things. And it is not fitting for all to be equal to one another, nor do they preserve the sequence in their thoughts, who do not give through all to the Son, nor to the Spirit. Nor do they remember the Prophet saying, "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in hell, behold, thou art there." 1 And what contradiction and opposition will they offer to the Scriptures, which say, "He sits at my right hand," and "He sat down on the right hand of the Majesty on high," said of the Son; and "The Lord shall crush him on the right hand in the day of his wrath," said of the Spirit? For "on the right hand" does not indicate a lower place, as this discourse wishes, but rather it clearly shows an equality here, from the honorable names of the session, the grandeur of the honor concerning the Son and the Spirit, the discourse comparing. For I think this establishes for all, and clearly shows the all-holy nature, and indicates by the right hand a co-equality of dignity. But they wish only to preserve their own opinion, in whatever way they imagine the divine persons in themselves, as their own discourse, as it were, sets forth, and the figures demonstrate on the following page.

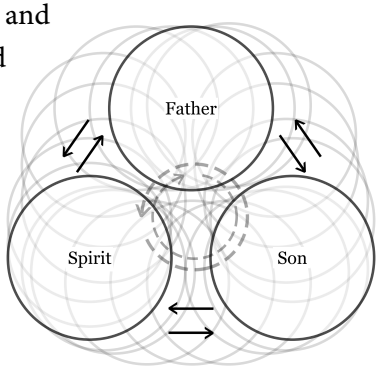


10. Behold, then, they depict the Trinity with the Son as the middle of both the Father and the Spirit, and the extremes as the Father above and the Spirit below; so that the Son is immediately and directly related to both, but they are indirectly and distantly related to each other. And simply speaking, this figure shows an order and enumeration, and as it were, a kind of local position concerning the divine, and reveals what is prior and posterior, and whatever was noted a little while ago; for thus they conceive of it. But despising these, adhere closely to the truth, and consider carefully what is thought by the theologians concerning the matter at hand. For Gregory says, "And this is common and life-giving, and for the whole Godhead, for all to partake immediately of the whole, and for none to partake of any part as a center is a point in the middle of a circle, to which all the circumferences around the circle are attached. And just as many impressions of a seal partake of the archetypal seal, and in each of the impressions, the whole is present, and yet none partakes of any part, and very rightly, for I would say that if one touches something which is everywhere equal, wherever one touches, it does not differ in any part, as a point, I mean, of a sphere, a circle, and of such simple things; thus the theologian of the Trinity, who surpasses all equality incomparably, wherever he begins, does not impair the

unity, but let him speak as he wishes, but as God has spoken about Himself through the saints. And also the holy Maximus, again theologizing about the Holy Trinity, and signifying how it is divided indivisibly, and indivisibly divided, says, "One God is one Godhead, without beginning, and simple, and super-essential, undivided and inseparable; the same monad and triad, the whole monad is the same, and the whole triad is the same monad. The whole is one according to the unity, and the whole is a triad according to the hypostases. For the Father, and the Son, and the Holy Spirit are the Godhead, and the Godhead is wholly in the whole Father, and the whole Father is wholly in the whole Godhead; the whole is wholly in the whole Son, and the whole Son is wholly in the whole; the whole is wholly in the whole Holy Spirit, and the whole Holy Spirit is wholly in the whole. For the Godhead is not partially in the Father, nor is the Father partially God; nor is the Godhead partially in the Son, nor is the Son partially God; nor is the Godhead partially in the Spirit, nor is the Holy Spirit partially God. For neither is the Godhead partial, nor is the Father, or the Son, or the Holy Spirit imperfectly God; but the whole is perfectly and wholly in the perfect Father; and the whole is perfectly and wholly in the perfect Son; and the whole is perfectly and wholly in the perfect Holy Spirit. For the whole Father is perfectly in the whole Son and in the whole Spirit; and the whole Son is perfectly in the whole Father and in the whole Spirit; and the whole Holy Spirit is perfectly in the whole Father and in the whole Son. For one and the same is the nature and essence of the Father, and of the Son, and of the Holy Spirit; for there is no essence distinct from itself according to essence, separated from the other two, nor can it be conceived or said in an impious manner to be divided."

11. But these things, concerning the middle and extremity of each of the divine persons of the Trinity, are sufficient for the present for those who are doubtful. But what follows these must be

stored up for another hearing, after first calling upon your love, to take care of the goods of the soul first, and for the sake of the soul to attend to the other affairs of the soul, and to care for the body, referring its care to the service of the soul; and to acquire wealth or things for the sake of the body, but to order all things for the sake of the soul, and the pursuits of the soul; for of our possessions, after God, the soul is the most divine. And all our possessions are twofold, those which benefit and improve us, and those which harm and corrupt; and those which benefit are to be preferred to those which harm; therefore, as God is to be preferred to all other things, so also the soul is to be preferred. But he honors it who does not work evil from good, nor who fills himself with evils and regrets, nor who flees from praiseworthy labors; for he who does so works dishonorably; nor he who desires a praiseworthy death; for the dissolution from the body, and the life of the soul by itself, would be pleasant for such a person; nor he who prefers wealth, beauty, or money; for thus he shows himself to be more in need of lesser things than the soul. For the one honor for the soul is the life according to right reason, and the perfection of the soul according to reason; and to have found and obtained the best of all things, and having found it, to spend the rest of one's life in perfecting it - this is nothing other than to philosophize properly; that is, to reverence God in deeds, to praise Him in words, to honor Him with goodwill, and to acquire reason continually; for all things desirable to humans are of reason and mind. For if a person is deprived of sensation and mind, he becomes like a plant; and if he is deprived of mind alone, he becomes bestial; but if he is deprived of irrationality, and remains in mind alone, he becomes similar to God.



12. One must destroy in oneself the power of irrationality, and one must use the pure energies of the mind, and turn to oneself and to the divine; and one must practice the exercises of the soul, directing all one's attention and love to this, and in all actions and all other things, one must turn to mind and to God. The benefit of this practice surpasses all difficulty and labor; for any difficulty in acquiring it is inferior in magnitude to the greatness of the benefit. Nor should one sail to Egypt, and the Tanais, and distant Heracles for the sake of wealth, and often be in danger, and not labor or spend for the sake of this good; or to desire the servile life, rather than the godly life, and to seek wealth, but to have no care at all for the good. Therefore, one must either care for the soul, or happily saying "I am about to depart from life," go hence; for all other things seem to be mere chatter and nonsense; such as money and possessions, glory, honors, and all that are like these. For instance, God has given us all things in pairs by nature, two eyes, two ears, two nostrils, two hands, two feet; if one of these is harmed, we are helped by the other; but He has given us one soul, and if we lose this, with what shall we live? For it is necessary that a soul deprived of its communion with God becomes a dwelling place for unclean spirits; for the light of the soul is holy knowledge, and the one who is deprived of it wanders in darkness.

13. For the mind is called the head of the soul, and the virtues are like hair upon it, and being shorn of these, like another Samson, the Christian is separated from the knowledge of God, and is led captive by demons to a desolate place. Just as health and sickness are considered in relation to the body, and light and darkness in relation to the eye, so virtue and vice are in relation to the soul, and knowledge and ignorance in relation to the mind. And just as God created the body without sickness, so also the soul without evil or sin. But the soul, deviating from its nature, follows the unnatural. And the good that is primary for it is communion

with God, from which having fallen, it is enslaved by various passions. For just as one who falls from health, the more severely he is sick, the farther he is from life and the closer he is to death, so also the soul deprived of virtue, the more it departs from it, the farther it is from God and the closer it is to the enemy; therefore, they say that as many passions of the soul there are, so many masters of it. And just as a small and inexperienced child, imagining phantoms, follows them from simplicity, so also our soul, being simple and good, being thus created by the good God, takes pleasure in the phantasmal attacks of the opposite, and being deceived, runs forward as if to something good. And as if someone, when the sun is shining, and the whole earth is illuminated by its light, were to close their eyes and imagine darkness, although there is no darkness, and then, wandering as if in darkness, often falls over cliffs; so also the soul, having closed its discerning eye by which it can see God, imagines evils for itself, in which moving, although it seems to itself to be doing something, it does nothing at all. For it fashions what does not exist; and it does not remain as it has become, but as it mingles with things, so it appears to have become. For it is for the sake of seeing God and being illuminated by Him; but instead of God, it seeks the corruptible and darkness. And therefore, just as one who has closed his eyes has darkness as his own, so he who is far removed from the true light, having gone outside of the illuminating, is confused by the spiritual darkness. And just as the separation of the soul from the body is death for the body, so the separation of God from the soul is death for the soul. And just as the body lives because the soul is present, so also the soul, with the presence of the divine Spirit, lives; separated, it perishes, as is said, and lives a miserable life, dissolving into non-being, and enduring a death more grievous than any; and just as the soul naturally gives life to the body, so virtue and knowledge give life to the soul; and just as the body appears beautiful when clothed in golden garments, so the soul appears beautiful and

superlatively beautiful, clothed in Christ; for as many of you as were baptized into Christ have put on Christ, says Christ. And what could be more beautiful?

14. Therefore, let us be aroused to the care of the soul; let us grieve over the vanity of the life we have lived; let us strive for the things to come. This age is the age of repentance, the other is the age of recompense; this is the age of labor, the other of reward; this is the age of endurance, the other of consolation; now God becomes the helper of those turning away from the evil path, then He is a fearful and unreasoning judge of human actions, words, and thoughts. For just as the soul is more honorable than the body, so much more excellent is the rational human being than the whole cosmos. Do not, considering the magnitude of the creatures in it, think that these are more honorable than you; but looking to the grace given to you, and the worth of the rational and intellectual soul, glorify the God who honored you above all visible things. For Asia, Libya, Europe are corners of the cosmos; the Ocean, the Red Sea, the Caspian Sea, the Pontus, the Aegean, and every sea are waves of the cosmos; Atlas and Caucasus, Haemus and Alps, Lebanon, Olympus are clods of the cosmos; all the distinction of temporal time is a moment of eternity, and an instant of the infinite age; all is small and transitory. After God and the angels, truly great and alone is the soul, and for this reason man was created and exists, to contemplate the reason of the whole of nature, and to know himself, and to know God. And he who wishes to live as a human being must, if nothing else, have self-examination. Whence the ancients philosophized thus: "If you wish to know God, first know yourself." And again, "Whoever is able to analyze all that comes into being, under one and the same principle, and to synthesize and enumerate them, this one has found a most true and wise saying; for indeed he has found a beautiful watchtower, from which he will be able to see God overlooking all things that are in the universe, and having obtained

this chariot for the mind, he will set out on a divine journey, and having perfected the principles to the ends, he will know that God is the beginning and end and middle of all things that are according to justice, and the right reason."

15. But these are the words of perishable and decaying bodies. But what of ours? If Christ dwells in our hearts by faith, as the divine Apostle says, and all the treasures of wisdom and knowledge are in Him, then all the treasures of wisdom and knowledge are hidden in our hearts. For as the sun rising and illuminating the world reveals both itself and the things illuminated by it, so also the sun of righteousness rising in the pure mind reveals both itself and all the words that have been and will be under it.

16. For ignorance of God is terrible, and beyond terrible; it is an immediate darkness which obscures the senses and renders souls dark, dividing the reasoning faculty into many parts, and cutting them off from union with God. But to whom the knowledge of God is given, the light of the mind is given; but he who receives it and dishonors it will see eternal darkness. The knowledge according to God is queen of all desires, and for the heart that receives it, all sweetness that is on earth is abundant in it. The sensible sun sends its rays from a closed house, and the intellectual light pours forth its sweet rays into those who receive it. But if one closes the intellectual senses from the things seen by the soul, then he will wander in darkness, as if in a cave. And for this reason, blessed is he who hastens to the boundless infinity; for he has hastened who has passed beyond the finite.

17. For God is the monad and triad, beginning from a monad to Himself, like a decade completed circularly. He contains within Himself the beginnings and ends of all things, and yet is outside of all, as being above all things, having become the inner, or knowing Himself in Himself, He has become the reason for all beings; and being outside of all, He dwells within all, knowing the

beginnings and ends of these. As after the Father, through the Word, He has a rational connection, and is perfected in the Spirit, the super-divine Trinity itself; to which faith, gratitude, and proskynesis are fitting from us, for ages of ages. Amen.

DISCOURSE III.

HAVING BEEN SAID NOT IN THE SAME PALACE OF ALL THOSE NOT IN THE CITY HAPPENING/ BEFALLING, FROM ITALY TO TITUS—THESE THINGS OF THOSE SITTING TOGETHER WITH THE ROMANS, UNTO WHAT THEN THIS HEARING/AUDIENCE

1. Us of the Super-Divine Triad knowing us, God the Word/Reason to us imparting/bestowing, God perfecting this for the benefit of our souls, from God therefore we begin, and concerning God we proceed/discuss, as servants of God, as it were upon God. Since every choice/purpose and every action, and method, and art, and knowledge/science, from good the beginning having, then certainly strives, as towards it inclines, and hastens, and is carried, until it arrives at it; where well all the good have declared, which all desired; for this is truly of the desirable things the one the most ultimate. Of different choices/purposes and intentions being, of methods both and of arts and of knowledges/ sciences, different become the ends of these. Of purpose indeed an undertaking/attempt, of action however completion, and of method demonstration/proof, of art however success/attainment; of knowledge/science however comprehension of truth the in things having been hidden; and to others other end is. If however there is knowledge/science higher of all, and according to excellence most ultimate more perfect, which indeed this alone constantly to know we desire, the others however through this, and

not all however another we choose, it is clear that this would be of all the best, both towards knowledge of God greatly greatly contributes; and indeed the end of this is boundless infinity, and of contemplation/vision rest/cessation. If however thus, we must attempt in outline to encompass this; and as much as possible to know what ever this method is, or of which of the knowledges/sciences or arts, fruit or end it is. Of method indeed of some or of knowledge/science end or of art it is of no one, fruit however of all, after which not would be another; and grace from above descending towards the of lights Father, so much of all excels the human knowledges/sciences and arts, as the end of this, of every end, and of all underlying the underlying according to incomparable reason surpasses; we must proceed/discuss however also otherwise concerning it.

2. Another is the merchant, and another the craftsman; and another the educated man, and another the prudent; another the much-knowing, and another the much-learned; another again the practical, and another the contemplative; just as another the useful, and another the beautiful. Further another the eloquent, and another the learned; another the intelligent, and another the knowledgeable; another the silent, and another the cognitive; another the philosopher, and another the wise; another the simple man, and another the magnificent. And from the beginning towards men having experience of the things being said, I say, another the grammarian, and another the poetic, and another the rhetor; another the sophist, and another the dialectician, and another the demonstrative; another the vote-bearing, and another the logical, and another the arithmetician; another the land-measurer, and another the geographer, and another the geometrician; another the singer, and another the harpist, and another the musician; another the meteorologist, and another the astrologer, and another the astronomer; and besides these another the ethical philosopher, and another the natural philosopher; and

simply as many of methods and of arts and of knowledges/sciences, and of graces towards each other differences, so many also of those partaking of these from them are the denominations; a man however of one of the knowledgeable ones, having partaken of one of the said things, will think to partake of all. Of these however all, through the divine grace the theologian incomparably surpasses; why indeed? Because to each of the knowledgeable ones of his own knowledge/science is a proper principle; to the indeed arithmetician the unit, the point to the geometer, the sound to the musician, and the pole to the astronomer. Similarly also the underlying things, of each other indeed different, proper however to each, to the indeed the numbers, and the ratios; to the however the line, and the shapes; to the however the in the air sounds, and the of these dispositions; to the however of the stars the fixings, and the movements are; this itself however also to all craftsmen one would see following; for also to those also the ends are different. This indeed all to both the craftsmen, and to the knowledgeable ones follows. And it is necessary of these each beginning from a small beginning, and according to little proceeding not will comprehend boundless the and according to little things. However of art of arts, and of the of knowledges/sciences according to excellence knowledge/science, both beginning and underlying and end himself is God; if however these are true, and we however concerning God we purposed to speak, it is fitting to us of the Theology again from there to begin the discourse, whence before we left it.

3. I however also of these I will remind you of the words; but these indeed to those doubting concerning middle and ultimate, of each towards the remaining of those in the divine triad persons to the orthodox suffices. Thus indeed had the towards the end of theology these things having been said words to us; now however following to the things having been said these things we proceed/discuss. As of piety the knowledge, from itself the

knowable possessing, and sun brighter itself demonstrates. Through which also David the prophet, the heavens, he says, narrate glory of God, creation however of hands of him announces the firmament, then he adds, there are not speeches nor words, of which not are heard the voices of them, into all the earth went forth the sound of them and into the ends of the inhabited world the words of them. And the divine Paul cries out, the indeed invisible things of him from creation of the world by the works being understood are clearly seen, both eternal of him divinity and power. For just as is himself God above all, thus also the towards him of the knowledge of God path, far off and outside of us is; but not to us, and from us this to draw the beginning is possible, as also Moses taught saying, the word of faith near of the heart of you is. Also the Savior confirming said, the kingdom of God within us is. When indeed the human mind to the material things converses, alone however hastens to itself just as it became from the beginning, first indeed sees that the here both irregular and disordered; the however in the stars, irregular and ordered; the however of these above both ordered and regular, then all the sensible things having traversed, and also the finite things having passed beyond, of all becomes transcendent and the Word seeing, sees with him also the to the Word Father, and the Spirit the holy. Through this indeed alone is able man God both to perceive and to contemplate, and to believe rightly into him.

4. For just as someone from afar seeing a lyre, composed of many and different strings, marvels at their harmony of the consonance, because not only the deep sound produces, nor only the sharp, nor only the middle, but all beautifully in equal counter-tension to each other stand; and certainly from these he perceives, not itself the lyre to move, nor indeed by many it to be struck; but one to be musician the of each string, the sound towards the common and harmonious consonance having mixed with the knowledge even if this he does not see; for from the works, and not

being seen the craftsman is known; thus the all-harmonious of the order in the world to all, and neither of the above towards the below, nor of the below towards the above deviating, but of one of all being produced order, one and not many to be concludes the most logical mind, the ruler of all the creation. For neither was it necessary many gods one to manage world; nor one God many to create worlds. For if indeed were worlds many, many it was necessary also gods to glorify, and if indeed existed gods many, many it was necessary also the worlds to be. Since however one is the world, necessity also the of it creator one to believe to be. Who indeed from polytheism us leading away, concerning himself reveals saying, hear Israel Lord the God of you Lord one is. Three-hypostatic however to be both in word and in deed himself to us presenting, in Jordan somewhere he showed being baptized both by the Word in flesh. The indeed Father from above, clearly to all proclaims, this is the son of me the beloved in whom I was well pleased, to him listen; the however Son through the assumption to those present being seen, and the from there testimony drawing upon himself; the moreover Spirit the holy upon the Son descending from Father, in form of a dove, so that not only from hearing, but also through sight, otherwise we might be persuaded the three-hypostatic of the Godhead.

5. Of three being the of the divine Triad persons, of Father and of Son and of Spirit; of these, the indeed Father being called person, not Father only is called only, but also Probuler/Projector. Because indeed the Son indivisibly, just as fire radiance is begotten thespesiously/divinely; the however Spirit he projects/sends forth ineffably another manner inexpressible, as to the Damascene John it seems. Again: the indeed Son being called person, not Son is called only, but also Word/Reason; as says Athanasius the much-suffering, himself the all-powerful; as perfect of the Father Word/Reason, having ascended upon all and everywhere the himself powers having extended, and having illuminated both the visible

and the invisible, all into himself holds together and binds closely, nothing outside of the himself power having left behind. And in order not according to each upon manifest things naming to linger; such as someone a lyre musical having tuned, and the deep sounds to the sharp, and the middle to the high sounds with art having brought together, not the signified melody he would leave behind; thus also the to God Word/Reason the whole as a lyre holding, and the in the air to the upon earth having brought together, and the in heaven to the in air, and the whole connecting to the parts, and leading around by the himself will, one the world, and one the himself order he produces.

6. And so that such a thing might be understood by way of example, let what is said be thus: as in a great circular dance (χορός), like a silent circular dance (χορός) composed of various people—children, women, and old men, and young men, and one leader (καθηγεμόνος) giving signals—each one sings according to their own nature (φύσιν) and power (δύναμιν) of voice; the man, as a man; and the child, as a child; the old man, as an old man; and the young man, as a young man; but all produce one harmony (ἁρμονίαν); or as our soul (ψυχή), within itself moves the senses within us, according to the activity (ἐνέργειαν) of each; so that, a single thing being present, it moves all of us, and the eye sees, and the hearing hears, and the hand touches, and the smell perceives, and the taste tastes; and often also other parts of the body, so that even the feet walk. Or, so that what is said might be signified also by a third example, it is like a very large city having been built, and being managed in the presence of that very one who built and ruled it, that ruler and king; for he being present and overseeing all that meets the eye, accordingly, all remain, some indeed applying themselves to agriculture, and some busying themselves with the aqueducts; and others go forth providing food; and one indeed walks to the council, another enters the church; and the judge sits to judge, and the ruler to legislate; and likewise the craftsman sits

at his work, and the sailor goes down to the sea; the carpenter to carpentry, the doctor to healing, the builder to building; and some indeed are occupied around the city, and some go out from the city, and some return into it; but all these things happen by the presence of the one ruler and by his arrangement. According to these things also concerning the whole creation, even if the example is small, it is nevertheless necessary to understand it with a greater understanding. For by one inclination of the will (ῥοπῆς) of the divine Word (λόγῳ), all things are ordered, and what is proper to each happens, and from all one order is produced; the heaven revolves, and the stars are moved, and the sun shines, and the moon orbits, and the air is illuminated by them, and the ether is warmed; winds blow, the mountains stand raised up; the sea surges, and the animals in it are nourished; the earth remains unmoved and bears fruit, and man is formed, and again grows old and dies; and simply all things are moved, according to each one's nature (φύσεως) and power (δυνάμεως): fire burns, water has coldness, springs gush forth, rivers overflow, seasons and times appear, rains descend, the new plants are filled, hail is produced, snow and ice are frozen, birds fly, reptiles crawl, aquatic creatures swim, plants grow, and some become young, and some grow old and decay. But all these things and even more than these, which on account of their multitude we are not able to recount, the wonder-working divine Word (λόγος) moves and orders by its own nod (νεύματι), producing one world (κόσμον), whence it is also called Word (λόγος).

7. Again, concerning the Holy Spirit being called a Person, it is not called only Spirit, but also Problem; because it does not proceed by generation from the Father, but by procession (ἐκπορευτῶς); so that not two Sons might be believed to be from the Father; and because of nothing intervening, all the Persons of the all-causal Trinity adhere to each other; and not only the Father to the Son, and the Son to the Father; but also the Father to the

Spirit, and the Spirit to the Father; and the Son to the Spirit, and the Spirit to the Son adhere undividedly .

8. It is necessary, however, to consider also this: that "to beget" and "to process" (ἐκπορεύειν), having the significance of activities according to the enunciation, while "to be begotten" and "to be processed" (ἐκπορεύεθαι) are passive, just as the begetter co-suffers in a way with the Word, in the Word's being begotten, and the projector with the projected, in the problem's being processed, thus when the Son co-operates with the Father toward generation, and the Spirit toward its own procession; and again the Spirit with the Father toward the Word's generation, when the Word with the projector, toward the personal procession of the Spirit. Since just as above every passivity, in the Son is the being-begotten, and the being-processed in the Spirit, thus in the cause of these, the Father, both the begetting and the processing, are above every kind of activity. If indeed the Holy Spirit in some way co-operates with the Father toward the Son's generation, and the Son with the Father, toward the Spirit's procession; then the Father is only Father in word, and only projector of the Holy Spirit. If someone dares to propose: that indeed in the projecting the Father needs in some way the co-operation, but in the begetting in no way of the Spirit, let him bring forward witnesses of his own opinion; but we hasten to the compelling word.

9. Because a certain insoluble problem, and one seeming beyond the impossible, has now here been put forward to us, I will set forth the solution according to the phrase. For he says himself, as I also know, and understand, and practically with my own eyes, as a human being, I am able to discern, unless I am sleeping, unless I am drunk, unless I am out of my mind, this, unless something else, I both know and recognize most clearly: that just as you are another human being to me, and that one is another human being to you, and I again am another to you; and because of this, when there is one, when two, but certainly three human beings; thus

therefore also the Father being glorified in the Trinity, Himself according to Himself is a distinct Person (πρόσωπον), and the Son, Himself according to Himself is again a distinct Person, and the Paraclete, Himself according to Himself is again a distinct Person; and the Father is other than the Son and the Spirit, and not the same as the Son or the Spirit; and the Son likewise, is other than the Father and the Spirit, and not the same as the Father or the Spirit; and similarly from them, the Paraclete is other than the Father and the Son, and not the same at all as the Father or the Son; and properly God is the Father, properly God is the Son, properly God is the Paraclete; and there is not another. How then, these things being thus, are they not three Gods, just as we are three human beings? But they are one God, but we three human beings? These things they put forward; but to us both ready and clear is the answer to this.

10. Because we who are three, are called three human beings, and not one, since whatever activity of one of us you might say, the remaining two are not simultaneously [acting], nor does each one of us possess such an activity as that one has; and when these things are present, in what way is it possible [for them to be one]? For neither when this one speaks a certain word to me, do you also speak the same thing to me, nor when he writes a certain letter, do I and that one necessarily write the same thing to you; nor when this one studies some study, do we simultaneously co-study it with him. But our God, the Holy Trinity, is called one God and three; because of the two Persons there, they possess the eternal and one energy from which He is called God, the remaining one also possessing it, both permanently and wholly, and there is no difference of energy among them.

11. Again, we are three human beings and not one, because when one of us is conceived of, or exists, or ceases to exist, the others neither co-conceive, nor co-exist, nor co-cease to exist, and the proof is near; for if someone thinks of this one, in every way he

also thinks of us; nor when you exist from non-being into being, do we co-exist with you; or when I, by conception or even in truth, pass into non-being, they also immediately co-perish with me; but one God [exists in] the three divine Persons, not three; because when the Father is conceived of, the Son and the Holy Spirit are immediately co-conceived with Him; and when the Son exists in conceptions, the Father also simultaneously co-exists with Him, and the Paraclete; and when the Paraclete is conceived of as ceasing to exist, the Father and the Son are immediately co-conceived of as ceasing to exist with Him; this indeed occurs in the confession of the three, as anyone might see; for he who names the Father, has simultaneously signified with Him also the Son, and the Holy Spirit; because the same is Father, and is Father of the Son, and projector of the Holy Spirit. Similarly also he who proclaims the Son, has immediately referred, by mentioning the one who is imaged, to the Father and the Holy Spirit; since the same Son is both of the Father according to subordination, and of the Holy Spirit according to the same essence (ὁμούσιον), the Word is; likewise also he who speaks of the Spirit, has comprehended in his thought both His projector and the Word, immediately; because the same Spirit is both problem of the projector, and Spirit of the Word.

12. Further, the Father and the Son and the Holy Spirit, is one God, and not three; because the whole Father is seen in the whole Son and the Spirit; and the whole Son is contemplated in the whole Father and the Spirit; and the whole Spirit is comprehended in the whole Father and the Son; and in one word, wholes are in wholes. But we are three human beings, and not one, because none of us is seen in the other, neither partially, nor wholly, nor in any way personally, by no means. For neither am I in you, nor you in me, nor are you in that one, nor that one in you, nor I in him, nor he in me. But each of us exists separately, and is circumscribed within himself; and in addition to these things, because we are

separated both by places, and differ in ways, and in times, and in powers, and in wills, and in pursuits, and in dignities, and in many other things; for one of the human beings, as all know, exists sometimes dwelling in Britain, and another here, and another travels to Damascus; and one is courageous, and another quite the opposite, cowardly, and another is in between; and one is younger, and another a man, and another an old man; and one is sharp in learning, and another near to unreason, and another wavers; and this one wishes to be good, and that one the opposite, and another sometimes this, sometimes that; and one is perhaps a merchant, and another a musician, and another is a farmer; and one is greater, and another lesser, and another moderate; either in age, or in dignity, or in both. But the divine Persons, besides not being subject to any of the things said, are bound together by a supreme and ineffable union; who then of us will dare to open his mouth, unless he is altogether foolish?

13. But how, he says, when there is one and one, are these not two Gods? The great Basil, being asked before us, responded, saying that a king is spoken of, and the king's image, and they are not two kings; for when the power is held together, neither is the glory divided; for as the ruling authority and power among us is one, so also among us is the glorification one, and not many; because the honor of the image passes over to the prototype; and what is here the image in a representative way, this there is the Son naturally; and just as among craftsmen the likeness is according to the form, so also in the divine and ineffable nature the union is in the communion of divinity; and they also proclaim the Holy Spirit as uniquely existing, and through the one Son being connected to the one Father, and through Himself completing the all-hymned and blessed Trinity; for as the Spirit is God, as according to the temple of God it is, and the Spirit is proper to God as to us; so also God is the Spirit, the Trinity not being cut apart, nor the nature being divided, even if they are distinguished by names; therefore

also with the Father being one God, the Son is God by paternal nature, and by paternal name; and with the Son being one Lord, the Father is Lord, being called by the name of the image, as its prototype and begetter; so also the Spirit has Lord from the Lord as a title, from whom also the Lord is communicated from the image [as] Spirit, since also God is called Spirit from Him; and therefore it is not necessary to make three Gods, nor three Lords, nor three Spirits; but the union of the Trinity is to be recognized not by the communion of names; and thus indeed he responded to the question divinely, as one divinely inspired, wonderfully.

14. So that we also might know our own God, that the same is both unity and trinity, from an image both pleasing to Him and connatural to us, I will attempt to demonstrate this to those possessing understanding; but I ask you to pay attention. Since man is both said to be and is an image of God, according to the formation of the soul and not according to the form of the face, it is necessary that all things appearing in this image according to grace exist according to nature in the archetype. For an archetype is a principle and pre-existing example, from which the characterized form and the cause of the likeness of the form [arise], and an image is a likeness of the archetype, containing the whole form in itself through the impression, differing only in the matter according to the variation of the material. Therefore, in the human soul, mind (νοῦς) and word (λόγος) and spirit (πνεῦμα) are observed, at once the same as a unity, and at once the same as a trinity in truth; and these three both being and that they are three does not prevent them from also being one, nor conversely, that they are one hinders them from also existing as three; but each is whole in wholes, and wholly in each; for mind and word and spirit is the soul, and in mind and word and spirit is the soul; not mind by itself, nor word separately, nor spirit apart, but the three together are one whole soul, whole in the whole mind is the same, and whole in the whole same is the mind, and whole in the whole

word is the same, and whole in the whole same is the word, whole in the whole spirit is the same, and whole in the whole same is the spirit; for the soul is not by part in the mind, or in the word, or in the spirit, but the whole same is perfectly perfect in the three; and all the three are perfectly perfect in the whole soul; rather, these are the soul; for whole in the whole word and spirit is perfectly the mind, and whole in the whole mind and spirit is perfectly the word, and whole in the whole mind and word perfectly subsists the spirit; therefore also mind, word, and spirit are one soul; for he who has spoken of the mind, has somehow also spoken of the word and the spirit at once; because the same and one mind is differently both word and cause of the spirit; for the one as begotten, as the word proceeding will show, and the other as projector; impassibly however, ineffably and effortlessly of both; and he who has declared the word, has clearly declared with it both the mind and the spirit; because the same and one word is word of both mind and spirit; but of the mind, as begotten from it; and of the spirit, both as the word inspires, and as connatural to it; and he who has proclaimed the spirit, has together with it proclaimed both the mind and the word; because the same and one spirit is both spirit of the mind and of the word; but of the mind, as proceeding from it, and of the word both as co-caused by it from the mind, and as connatural to it; for the mind also has a connatural and co-eternal word, together with the spirit, lest the mind be thought to be without word and without spirit, and lest also the word be without mind and without spirit, lest it be said to be without mind and without word. But let no one, hearing "word," think that we are speaking of that spoken word, resounding through the vocal organs; or again, by "spirit," of this our inhalation and exhalation, operating through the lungs; but by "word," that rational part of the soul, according to which we are all called rational, and again by "spirit," the stable part of it, noetically resting and undistracted; unless indeed the mind is one, the word another, the spirit, so called, another; but as they are

related to one another by a supreme union, so that by the conceiving of one, all are co-conceived in the one, and by the ceasing to exist of one, the others co-cease to exist, and by the existing of one, the others immediately co-exist; and neither the being of the mind without the word, or the spirit, nor the word without the mind, or the spirit, nor the spirit without the mind, or the word ever [exists], but mind, word, spirit are together, and are united distinctly, and are distinguished unitedly.

15. Again, if the image of God is naturally one, being contemplated by those possessing a pure mind, [namely] mind, word, spirit, being unified according to itself, being the same, being undivided, but the distinct property of each of the remaining two allows them to be distinct; because the mind begets the word, and yet is unbegotten; and the word is begotten by the mind, but itself begets no one; and the spirit proceeds also itself from the mind, but neither begets, nor is begotten at all; but just as the one nature remains undivided and inseparable in the three, so also the distinct property of each is preserved altogether unmixed with the remaining two; for the mind is not begotten from mind, as the word [is], nor does it proceed at all, in the way the spirit [proceeds] from someone, but it alone remains unbegotten, preserving its own distinct property in every way unchanged; nor is the word unbegotten, as the mind, nor in the way the spirit, does it itself proceed from the mind, but it alone is begotten impassibly by it, and preserves its own distinct property altogether unaltered; nor is the spirit unbegotten according to the mind, nor is it begotten according to the word from the mind, but it alone proceeds ineffably also from the mind, in a way beyond expression, and preserves its own distinct characteristic unmixed in every way. If these things are seen dimly as in an image in the image, how much more necessarily do all things pre-exist in the archetype; but here according to the account of creation, "Let us make man," he says, "according to our image and according to our likeness," but there

beyond all account and beyond mind. But since the things concerning God are insubstantial, we say that the things seen there in the Godhead are substantial, and three Persons subsisting in one nature; and these are to us the Father, and the Son, and the Holy Spirit; they do not dogmatize "God, God, God," for this is outright polytheism and another Hellenism, but we glorify the three of the subsistence as one God in nature; just as indeed it is seen and believed among us, mind and word and spirit, not soul and soul and soul, but these three are one soul in nature, [though distinct] in properties.

16. Therefore, our God is both unity and most truly trinity, which it was necessary for us to show, and has been shown as far as is attainable for us in an image; and it is necessary for all human beings to believe this, as it is believed by the Orthodox. To the one indeed daring to object, that the soul is tripartite, being reason (λογισμός) and passion (θυμός) and desire (ἐπιθυμία), and not mind and word and spirit, it suffices to declare that passion and desire are the more irrational parts of the soul, just as also imagination and sensation, and to speak concisely, [things] which we share with irrational animals; which are not an image of the most impassible Trinity, above all passivity. But if someone says against these things, that he does not perceive the things spoken by us, as existing naturally within himself, to speak more appropriately of himself, this one is either near to irrationality, or far from mind and understanding; for if he does not know himself, how will he conceive of other things that exist, or recognize the Lord of all, God? We, however, discuss these things with men possessing mind and sharing in the word, standing before the Autocrat; but with those living in irrationality, we have no discourse; but rather as if one of the men, standing behind one of the encircling mirrors, does not see himself face to face, because of being behind, but clearly sees in the mirror the whole form of that one with every feature of his formation distinctly reflected in it, so

it is with those possessing mind, and looking into the human soul, all the divine Persons are reflected there as in a mirror. For truly, the human soul is a clear mirror of the super-essential Trinity, indelibly showing in itself the divine rays, and here clearly portraying the characters of that [Trinity], and while by nature the prototype is beyond, even if veiled, other kinds of animals possess the image of man, but man by grace has partaken of the highest Trinity as an archetype within himself. And in the way that the element of the moon does not possess light proper to itself (for it would be another sun), but receiving it from the sun, is itself illuminated, and illuminates all the surrounding [earth] by reflection, and is a second sun, contending with the night, so also the rational living being, man, does not possess divine light from himself (for he would be another God), but being a receiver of God by divine grace, and being a light-bearer, is illuminated by God, and by secondary transmission illuminates many, and becomes a second God, an opponent of the darkness of sin. And just as heavenly glory at times, being crystallized and transparent, comes indivisibly together with earthly matter, and as it were congealing, forms a ever-shining and precious stone, sending forth from itself unfailing light-bearing rays, so also from the Father of lights an unfailing ray proceeding, and reaching as far as human beings, dwells in purified hearts, and shows them radiating and luminous, not only simply in this corruptible age, but also manifoldly in the age to come, according to what was said by the Lord, "Then the righteous will shine forth as the sun," as it seems also to the holy fathers.

17. For the perfect illumination of the Spirit is not only a revelation of thoughts, but a firm and continuous illumination of hypostatic light in souls; for what was said, "God, who said light to shine out of darkness," who shone in your hearts; and, "Lighten my eyes, lest I sleep into death;" and, "Send out your light and your truth; let them lead me; let them bring me to your holy hill and to

your dwelling places of your glory;" and, "The light of your face has been marked upon us;" and all things similar to these present the same thing. And just as from fire many lamps are kindled, and the torches are seen burning, clearly shining from one nature of fire, so also Christians are kindled from one nature of the divine fire, the Son of God, and have their torches burning in their hearts, and shine before Him, being themselves called Christs. For He says, "Therefore God, your God, has anointed you with the oil of gladness beyond your companions." For Christ was so called, so that we also, through Him, being anointed with the same oil with which He Himself was anointed, might become Christs, being of one essence, so to speak, and one body; for He says again, "Both He who sanctifies and those who are sanctified are all from one;" and the Lord also says concerning John, "He was the burning lamp," on account of the Holy Spirit kindled in him and setting his heart ablaze. And just as the sun's rays, illuminating a cloud, cause it to produce a golden appearance, so also the Holy Spirit coming upon a human soul, gave life, gave sanctification, gave immortality, raised up the fallen; and that which is moved by the Holy Spirit, by an eternal movement, became a holy living being; and man possesses the dignity of the indwelling Spirit, of Prophet, Apostle, Angel, God. And just as when the sun is shining at midday, we clearly perceive the light sent forth from it, but are not able to clearly behold and comprehend it, yet we truly say that we see it, so also the angels and the saints, beholding the flashing glory of the Spirit, in it also see the Son and the Father; but not so the sinners and the impure; for they are like the blind and the insensible. For just as the blind do not see the light of the sensible sun shining, so indeed they do not perceive the divine light always shining, even if they are aware of its warmth.

18. Because God, truly existing as light by essence, is truly becoming light to those walking in Him through the virtues. Just as in the light by participation all the saints through love of God

become in the light by essence, so the light by essence, through love of mankind, becomes light in the light by participation. If therefore we are according to virtue and knowledge as in light with God, then God Himself, as light in light, is in us; for God, light by nature, becomes light by imitation, as archetype in an image; and if someone provides a pure life to Him, He remains clearly indwelling [him]. For [it is written], "He who loves me will keep my commandments, and I and the Father will come and make our abode with him;" and, "That was the true Light which gives light to every man coming into the world," light always for the righteous; "In your light we shall see light;" "Walk as children of light, that you may become sons of light;" "God is light, and if we walk in the light as He is in the light," and all such things, both lead us to the light, and exhort us to become light. For Christians are a new generation of another age; children of the holy font, and of the Holy Spirit, luminous; sons of their Father, of the spiritual Adam, of that luminous city, of that race, of that power; being in this world, they are of another world; for the Lord Himself says, "You are not of this world."

19. But oh, the loss for me! How have I overlooked such great grace? How have I been deprived of such light, alas! If for the blind the inability to see the sun is a great loss, how great for me, the sinner, is the misfortune of being deprived of the true light? For as many spirit-bearers carry light, truly being light, are clothed in Christ; and those clothed in Christ have put on the Father; for it is necessary for this corruptible to put on incorruption, and this mortal to put on immortality; for those carrying the Spirit carry incorruption of God; and incorruption is God. But all these things have been said by me not simply, but as I speak of that archetype, the all-causing Trinity, I will set forth the unity in relation to its image; the true and indeed permanent union for human beings. And that just as "that which is born of the flesh is flesh," and "that which is born of the Spirit is spirit," so also that which is begotten

of the light is also light by participation; therefore exceedingly infinite. First indeed, God is light; second, an angel is light; and third, the most God-loving living being, man, is light.

20. Let us therefore, beginning from these things concerning ourselves, or rather, to speak more appropriately, concerning human beings, learn what man is; what the human soul is; and what the human good is; and while we still have time, let us hasten to acquire this, and to live according to the soul, and to honor the divine image, not in many ways, but let the blasphemous be silenced. I say these things both to myself, and not only to you, but rather more to myself. For he who has word only, but does not have deed, is like a tree having leaves, but not fruit; but he who has deed, but does not have word, is like a tree having fruit, but not leaves. Just as then to a fruitless tree a ripe fruit is incongruous, so to a soul possessing word a God-loving deed [is incongruous]; and just as to a tree full of fruit unfruitful leaves are incongruous, so it is fitting for a soul possessing word to have good activity; and a man teaching, and not doing what he teaches, is like a spring, which waters and flows for all, but is not able to cleanse itself; but all impurity is with it; or like a lamp illuminating many, but burning itself. Moreover, he who rightly converses with some, ought also himself, as receiving the words from God, to listen gladly to those hearing him; for the truth is not in the one speaking, but in God who works. And just as one who carries a burning lamp without hands illuminates those present, so also a good word passing on to one's neighbors, illuminates their souls. And as one carrying myrrh perfumes those approaching, so also one possessing virtue perfumes those encountering him. It is fitting therefore, just as in those cases, the one indeed shines first for himself, and the other perfumes himself before others; so also for the one recounting and suggesting good things, to be himself good; lest he hear from the Lord, "Physician, heal yourself," and "You who teach another, do you not teach yourself?" "Why do you

recount my statutes, and take up my covenant in your mouth? But you have hated instruction, and cast my words behind you."

21. Let us understand then, beginning from these things concerning ourselves, or rather, to speak more appropriately, concerning human beings: let us learn what man is; what the human soul is; and what the human good is; and as long as we have time, let us hasten to acquire this, and to live according to the soul, and to honor the divine image, not in many ways, but let the blasphemous be silenced. I say these things both to myself, and not only to you, but rather more to myself. For he who has word only, but does not have deed, is like a tree having leaves, but not fruit; but he who has deed, but does not have word, is like a tree having fruit, but not leaves. Just as then to a fruitless tree a ripe fruit is incongruous, so to a soul possessing word a God-loving deed [is incongruous]; and just as to a tree full of fruit unfruitful leaves are incongruous, so it is fitting for a soul possessing word to have good activity; and a man teaching, and not doing what he teaches, is like a spring, which waters and flows for all, but is not able to cleanse itself; but all impurity is with it; or like a lamp illuminating many, but burning itself. Moreover, he who rightly converses with some, ought also himself, as receiving the words from God, to listen gladly to those hearing him; for the truth is not in the one speaking, but in God who works. And just as one who carries a burning lamp without hands illuminates those present, so also a good word passing on to one's neighbors, illuminates their souls. And as one carrying myrrh perfumes those approaching, so also one possessing virtue perfumes those encountering him. It is fitting therefore, just as in those cases, the one indeed shines first for himself, and the other perfumes himself before others; so also for the one recounting and suggesting good things, to be himself good; lest he hear from the Lord, "Physician, heal yourself," and "You who teach another, do you not teach yourself?" "Why do you recount my statutes, and take up my covenant in your mouth? But

you have hated instruction, and cast my words behind you." Let us understand then that the good of man, as indeed of man, is an activity of the soul according to the best and most perfect virtue, perfectly in a perfect life. And the soul is not the vital, warming, and moving [power] of the blood through a material energy of the spirit; for this belongs to irrational beings; nor the first entelechy of the body having a natural organic capacity for life; for this is the soul of those simply called human; but the soul is a subtle essence, both invisible and formless, image and likeness of God, and its parts are not the three according to activity only, reasoning, passion, and desire, but much more those existing in it according to subsistence, are mind, and word, and spirit. And man is a rational mortal living being, receptive of mind and knowledge, according to the Greeks, only; but man is in truth a noetic and sensible living being, receptive of divine mind and eternal life, and by the transgression of this, mortal; man is a rational creation of God, made according to the image of the One who created him; man is a flesh-bearing angel, and through this, mortal; man is one who practices piety and virtue with boldness; man is a watchman of life; man is an incarnate mind; man is a spiritual vessel; man is one who fears God and keeps His commandments; and above all these, only that one is a true man who preserves the image, and does not obliterate the original beauty. For as the character of the face, and the remaining signs of the body, teach by the likeness who is whose son, so the conduct of life declares whose son, and student, and imitator one is, interpreting by word the theoretical, and by deed the practical teacher or Father. What characterizes God, and a man emulating God, is compassion, goodness, oneness, freedom from anger, forbearance, patience, love of good, care, and to speak concisely, God is shown in the abundance of goodness; the image of divine likeness is painted with these colors; these are the characters of the incorporeal form; by these a kindred soul is recognized, as much as possible, to God. And just as the divine

character is imprinted in the life according to virtue, so the life according to vice becomes a form and face of the adversary; and in the way that a Greek and a Roman and a Scythian are recognized from their form and their customs and their language, so good action, and good word, and impassioned character distinguish a successful Christian, characterizing the image of the super-essential Trinity.

22. Let us therefore consider the archetype of our soul, and how it is, and as far as is attainable for us, let us strive to imitate it. And this becomes easy in this way. If you become a lover of brothers, not remembering evil, compassionate, you have become like God; if you release from your heart the enmity toward your neighbor, you have become like God; if you become toward the brother who has transgressed against you such as God is toward those [who transgress] against Him, in your compassion toward him, you have become like God; this word is not mine, but of the One who is about to judge all the earth; "Become merciful," He says, "just as your heavenly Father is merciful;" and "that you may become like your Father who is in the heavens."

23. Above all these three things, let us remember with the conscience of our soul: whose sons we have become by grace, what our homeland is, and what our inheritance is. First, John, the Son of Thunder, teaches us, saying, "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of 1 the flesh, nor of the will of 2 man, but of God." Second, the most divine Paul shows us thus, writing, "For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ;" and again, "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly 3 and church of the firstborn who are enrolled in heaven;" 4 and again, "For here we do not have a lasting city, but we seek the one to come." Third,

He who suffered in the flesh for us the condemned says to His own Father, "Father, I desire that they also, whom You have given Me, be with Me where I am, that they may behold My glory which You have given Me;" 5 and "I do not ask on behalf of these alone, but also on behalf of those who believe in Me through their word, that they all may be one; even as You, Father, are in Me and I in You," so that, having been transformed according to the image, and having run back again to the archetypal beauty, we all may be deemed worthy of the glory of the all-causing Father, by the power of the all-powerful Son who wills it, and by the grace of the all-working Spirit, of the super-essential and blessed Trinity; to whom is due all glory, honor, and worship, unto the ages of ages. Amen.

DISCOURSE IV.

IT REFERS MOREOVER TO THE QUESTION CONCERNING THE HOLY SPIRIT'S PROCESSION. MAKING CLEARER MORE BROADLY CONCERNING THE HOMONYMY OF THE SPIRIT, AND OF THE TERM "HE IS PROCESSED"

1. Men, men beloved, genuinely beloved friends and brothers in Christ, hear my voice; those by origin Romans, but by reverence Orthodox, attend to the words of my mouth; offspring by the will of the one God, and genuine children of the holy font/ baptismal font, give ear to my words, and place your hearts into the power of these and be strengthened; for truth my heart will meditate, and righteousness my throat will utter, and wisdom indeed these lips will announce. To me indeed, O men, of that hoped-for blessedness to the faithful a clear prelude and earnest/ down payment seems to be, to here some of the world's disturbances having left behind, and the in-between sojourns having abandoned, as sources of myriad evils, here in solitude and stillness to enjoy as is possible the contemplation/theoria of Jesus.

For what indeed to man better would become, than of all vain things to be unconcerned, and these to consider as shadow and dream, as also they are by nature, but with divine eros/love and with the desire and contemplation/theoria of God to be carried upwards? And to raise up the body, and the soul upwards. From whence therefore also often I am accustomed to prefer the in the cell solitude to the with many association. But since not with godless reasonings alone and with good actions the Lord of all, but also indeed with to the neighbor useful words to be occupied He wills from us; and now indeed wicked He clearly calls the one having hidden the talent, to each not to seek his own He commands, but that of the neighbor, as it is impossible otherwise to attain salvation; having left behind the desired stillness also myself, I present myself to this church today; not as something necessary or useful, or of the good things, as is likely, from there being brought, but as a debt I pay and a duty, as to me is customary, an exhortation of the kingdom, both the nourishments to us, and the debts repaying. Since also words are proposed for us, by which other things harmonizing our life we are commanded, and indeed Orthodox dogmas to proclaim, come, as much as time demands, and what the many of those present desire to learn, having placed in the midst, let us pass through/discuss/examine piously concerning these.

2. Concerning indeed other dogmas, at other times both by words, as we were able we have considered and made clear. But since according to the present this year, and moreover the past, both by those from the West having come, and those being present, by those here being constantly present, almost nothing else, than this is being sought and will be sought, how would one say, whether indeed the Holy Spirit from the Father alone proceeds/is processed (ekporeuetai), or perhaps also from the Son? Concerning this therefore some things to discuss we deemed necessary, which indeed we also propose; in which all will know

(with God let it be said) that not pleasing ourselves, we glorify and confess with boldness with a persuaded soul and tongue, the Holy Spirit from the Father alone to proceed/be processed (ekporeuesthai), but by the of all the saints following the teaching of those with the Spirit concerning the Spirit having spoken. This moreover is pre-received/pre-supposed in our souls, that neither for the sake of striking someone in any way, nor for the sake of pleasing anyone, but as servants alone of the word of truth and friends, this truth we announce to you. First indeed what are the causes of the deviation according to ability must be shown; then moreover also that Orthodox this our concerning the Spirit dogma, from the of the Divine Spirit words must be demonstrated; so that both the consequences which are against knowledge, and the deviations of this, as is possible we may escape.

3. Concerning the procession of the Holy Spirit, therefore, this must be known by all of you before all else, O friends, that the name "Spirit" is a homonymous term, not only in many other instances, but also concerning the Spirit Himself who is spoken of. For it signifies both the gifts of the Spirit, which are many and various (for there is the Spirit of truth, of wisdom, of grace, of counsel, of understanding, of knowledge, of piety, of strength, of might, of fear, and as many such things are spoken of, as it seems to John of Damascus, and Gregory the Theologian, and Isaiah the prophet). But it also signifies that very Paraclete Himself, the one of the Trinity, that is, the Holy Spirit. And not only the word "Spirit," but also the word "to proceed," even if it is attributed in a particular way to the Holy Spirit, to signify a certain unique and unoriginated procession of Him, yet even this is common and known also to other things in Scripture; for this (procession) is fitting also to all the aforementioned energies of Him, as is confessed by all of Holy Scripture. And it is fitting also to the generation of the Son, for the divine Fathers in Nicaea say that Scripture speaks concerning the Son, "proceeding from the true life

of the Father's divinity," in which He subsists as the only-begotten Son. "And the multitudes were astonished at the words of grace proceeding out of His mouth," the divine Gospel says of the Lord. And the Psalmist says, "God will be manifest in the midst of her," (Psalm 45:7 LXX) using the word "proceed." "And the Spirit of the Lord began to depart from Samson," (Judges 16:19 LXX) another scripture states. And someone might rightly consider that the word "of procession," relating to the cause, is spoken of more commonly; just as a line proceeds from a point, the radiance from fire, and a ray from the sun, the stream from a spring, and from liquid bodies, moist vapor proceeds. Whenever you hear in Scripture that the Son "causes to spring forth" the Spirit, or "sends," or "gives," or something similar, do not understand that He brings forth the hypostasis of the Spirit, that is, the very Person of the Spirit (for that alone proceeds from the Father, that is, has its being from Him); but understand that He provides the gifts of the Spirit as being of the same will with Him and of the same essence. And again, whenever you find the holy fathers, this one and that one, saying that the Holy Spirit proceeds from the Father through the Son, using this rule, understand that "to proceed" is taken here in the same way as "to be sent" and "to be given," and in this way they refute a deep-rooted heresy, those who alienate the Spirit from the Son, and who wish to remove the consubstantiality and genuineness of the Spirit in relation to the Father and the Son; these things they have said, as one might say, necessarily. And I suggest that this must be precisely attended to and observed, that this very thing is overlooked by many of the simpler folk, and being understood as it should not be, has caused a perversion of the faith, taking "gift" as hypostasis, and "sending" as existence, as if they were not distinct. You have understood the power of the things said; it is necessary to elaborate on these things more fully for the sake of greater clarity, and to bring forth more testimonies so that the discourse may become more certain for us.

4. I say that all the gifts of the Holy Spirit are called "Spirit," homonymously with the Spirit who provides these things. When, therefore, the Holy Spirit bestows upon someone the gift of sanctification, so that they have a holy body and soul, the gift which has been given is called the Spirit of sanctification; as Paul says, "Set apart for the Gospel of God, which He promised beforehand through His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord, which 1 was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness" 2 (Romans 1:1-4, KJV altered to match the Greek "Spirit of holiness" more literally). If someone receives power and the gift of the Holy Spirit to believe in the promise of the good things being given, not in the future, they have received the Spirit of promise, wherefore Paul says, "you were sealed with the Holy Spirit of promise" (Ephesians 1:13). And if the Holy Spirit gives a gift to someone who, even without knowing the Scriptures, believes in them, that gift is called the Spirit of faith; as Paul says, "having the same Spirit of faith" (2 Corinthians 4:13). It is called the Spirit of adoption, as Paul himself says, "For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, 'Abba! Father!'" 3 (Romans 8:15). If someone is meek and humble in heart, such a one has received the gift of the Spirit of meekness, as Paul says, "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness" (Galatians 4 6:1). It is called the Spirit of zeal, as Paul says, "Since you are zealous for spiritual gifts," (1 Corinthians 14:1). There is also the gift of love, as Paul says, that they received the "Spirit of love, and of power, and of a sound mind" (2 Timothy 1:7). And Isaiah also says, "There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom 5 and understanding, the Spirit of counsel and might, the Spirit of

knowledge 6 and the fear of the Lord" (Isaiah 11:1-2). Here the name of the hypostasis is given to the Spirit Himself, and the remaining names are of the gifts, in order. The Spirit of wisdom and understanding, the Spirit of knowledge and piety, the Spirit of counsel and might, the Spirit of the fear of God. If someone interprets Scripture when the meaning is obscure and unclear, and the Holy Spirit grants that the hidden things of the meanings are revealed to them, this one has received the Spirit of revelation, as Paul says, "I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better" 7 (Ephesians 1:17). God, wishing to show that just as He sends the Spirit of wisdom to the one teaching, so also the Spirit of understanding to the one learning, so that they may understand the things of God; the one proclaiming and teaching has the grace of wisdom, the heart learning has the grace of understanding; David says, "My mouth shall speak wisdom, and the meditation of my heart shall be understanding" (Psalm 49:3 LXX). The one acting with knowledge has received the Spirit of knowledge, and the one pious in word and deed possesses the Spirit of piety.

5. Because true knowledge is the light of the soul, and the confirmation of all knowledge is by nature an action. But sometimes the one teaching knowledge does not know fully, for what they have received… for not everyone receives everything, so that no one might despise the grace they have by nature; someone receives grace for teaching, and yet, lest they be lifted up by excellence in matters, they are found to be weak; another, not being able to teach, gives good counsel and is found lending to others, but borrowing elsewhere. The Spirit of counsel is given to the one giving counsel, the Spirit of strength to the one receiving the counsel; for just as the one giving counsel receives grace to say something useful, so the one receiving the counsel receives grace of strength to accomplish what is beneficial. The Spirit of the fear of

God… each of these gifts is given for a specific underlying need. In another place, God promises to give the grace of loving-kindness; and He says, "And I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and supplication" (Zechariah 12:10), that 1 is, the gift of loving-kindness. Again, He bestows the gift of humility, wherefore the three children praying said to God that they were sinners, even though they had walked through the fire, as righteous ones; and they rejoiced, as holy ones, and confessed, as sinners. Since, being righteous, they humbled themselves, they received the Spirit of humility, the gift of lowliness of mind; therefore, knowing the grace, they say, "But with a contrite heart and a humble spirit may we be accepted" (Prayer of Azariah 16). When someone receives the whole gift, being filled with grace, it is said that they have received the spirit of fullness; thus the Apostles had the spirit of fullness, as it is written, "Then Paul, filled with the Holy Spirit…" (Acts 13:9). And David asks for a steadfast Spirit, the Spirit leading to steadfastness, and again a ruling Spirit, a gift ruling over the passions, and making the soul not be enslaved to passions. But these things are sufficient concerning the homonymy of the Spirit; but concerning the word "to proceed," it must be explained next.

6. Thus, we know and not simply about the procession of the Holy Spirit, having received the starting points for the understanding of the Spirit from the Scriptures from above. For one (procession) is as it were incomprehensible and ineffable, and thus indeed unoriginated; the other is in time. For the divine Joel says, and the blessed Peter, having received from him, "And in the last days it shall be," God declares, "that I will pour out my Spirit on all flesh" (Acts 2:17, quoting Joel 2:28). And one (procession) is without cause, just as the generation of the Son, concerning which the theologian Gregory says, "from the beginning without cause; for what is the cause of God?" And again, concerning the same, "from the eternally existing beyond cause and reason." But the

other procession is with cause. For the Lord says in the Gospel according to John, "But when He, the Spirit of truth, comes, He will guide you into all the truth" (John 16:13). And one is as it were without cause and towards some, and one is both with cause and towards some. Whence Paul, writing to Titus, says, "He saved us through the washing of regeneration and renewal by the Holy Spirit, whom He poured out on us richly through Jesus Christ our Savior" (Titus 3:5-6). 1 And this is an act of divine nature and will, which also the theologians say concerning the generation of the Son; and this comes forth to us by the good pleasure of God willing it; for this is a gift from the will of the one giving. Wherefore the divine Paul, writing to the Hebrews, says, "God also bearing witness with them, both with signs and wonders, and with various miracles, and distributions of the Holy Spirit, according to His own will" (Hebrews 2:4). And thus it is impossible for it to be from the Spirit, for it is impossible for the Spirit to proceed personally from Himself, nor is it from the Spirit; just as from the prophets, as from the face of God, Moses says, “I will take some of the Spirit that is on you and will put it on them” (Numbers 11:17), and Joel, "I will pour out my Spirit on all flesh" (Joel 2:28). And from the Apostles, the chief one (Peter) received the gift of the Holy Spirit; and John, by this we know that we abide in Him and He in us, because He has given us of His Spirit (1 John 4:13); and the mouth of Christ, Paul, “God’s love has been poured into our hearts through the Holy Spirit who has been given to us” (Romans 5:5).

7. That the discourse is concerning this procession to the Apostles, about which also the Prophets speak, is clear both from the things said and is clear also from the things to be said next by the teachers. For the divine Chrysostom, interpreting “For God gives the Spirit without measure” (John 3:34), says something like this: “The Spirit here signifies the energy; for this is being distributed; for we all have received the energy by measure, but He received the whole, the entire energy; and if the energy in Him is

without measure, much more so the essence." And elsewhere, setting forth that Psalm for interpretation, "Grace is poured out upon Your lips" (Psalm 45:2), "All grace," he says, "was poured out into that temple; for the Father does not give the Spirit to Him by measure; but we have a small portion, and droplets from that grace; for 'from His fullness we have all received' (John 1:16), as one might say, from the overflowing, from the superabundance." And after a while, God says, "He poured out the gift on Him"; the divinity is not poured out, but the gift; "Grace is poured out upon Your lips"; grace is poured out, not the one giving the grace. And again, "I will not give the Spirit," but "I will pour out from My Spirit upon all flesh" (Joel 2:28). And the grace given in so many places in the world is a part of the gift and a down payment; for He says "the down payment of the Spirit in our hearts" (2 Corinthians 1:22), He speaks of a part of the energy; for the Paraclete is not divided, but His energy; this energy that temple (Christ's humanity) received, and from itself provided to the worthy, as from a treasury. And elsewhere, it is necessary for the heretics to understand what the names signifying the nature of the Holy Spirit are, and which the names interpreting the grace; but they have corrupted the truth; they have confused everything; they have deviated from the truth; for the one leading is one thing, the gift another; the king is one thing, the gift of the king another. If you hear someone saying, "I will send to you the Holy Spirit," do not understand the Godhead, for God is not sent; these are names signifying the energy. The wonder-working Gregory mentions this in the Revelation: "The Holy Spirit having existence from God, and manifested through the Son to men"; this is concerning the pre-eternal, but this is concerning the temporal. And Cyril of Alexandria, in his exposition of the Symbol of Faith, says, "It is set forth by me," that is, "the Holy Spirit proceeds from God and the Father," this concerning the ineffable procession; "but is bestowed upon creation through the Son," this concerning the procession

towards us. And Saint Augustine in his book On the Trinity says, "But indeed, since some give, and some are given, on account of these things that which is given is not lesser; for it is given as a gift from God, as God even gives Himself; for it is not possible to say that it is not of His own authority, concerning which it is said, 'The Spirit blows where He wishes' (John 3:8)." And with the Apostle, "But one and the same Spirit works all these things, distributing to each one individually just as He wills" (1 Corinthians 1 12:11). And Gregory of Nyssa in his Against Eunomius says, "The Spirit who leads is not from God of all things, and He Himself having existence from Him, whence also He is the consubstantial Light, through whom also the true Light shone forth, neither by interval, nor by difference of nature, is He cut off from the Father or the Only-Begotten." Here the distinction through the conjunctions most clearly gives to understand the procession of the Spirit according to hypostasis from the Father, and His manifestation towards us through the Son; for the discourse does not make the one and the other the same and identical in power, but shows that the one signifies this, and the other that. And the great Basil, knowing such a procession of the Spirit, even from the Spirit, says in his refutations against Eunomius, "Does the Holy Spirit seek increase, being most perfect, and therefore also with Him are all perfect things: love, joy, peace, longsuffering, kindness, wisdom, reverence, counsel, security, piety, knowledge, sanctification, redemption, faith, workings of powers, gifts of healings, and as many similar things; having nothing acquired to Himself, but eternally having all things as the Spirit of God, and manifested from Him; having the cause in Himself as His own spring, and springing forth from there; and He Himself is the spring of the aforementioned good things." But that which springs from God is without hypostasis, and the things springing from Him are His energies. And again, in the same place, "Just as the Father is said to distribute the energies to those worthy of receiving the energies,

and the Son to distribute the ministries to those worthy of the ministries, so also the Holy Spirit is testified to distribute the gifts to those worthy of receiving the gifts." You see how here the energy of the Holy Spirit is coordinated with the will of the Father and the working of the Son? For when all things are worked by God through Jesus Christ in the Holy Spirit, I see the indivisible working of the Father, and of the Son, and of the Holy Spirit. Athanasius also agrees with these things, referring all things to one God the Father, in his [letters] to Serapion, he says thus: "Knowing this, the blessed Paul, not dividing the Trinity as you [Arians do], but teaching its unity, wrote to the Corinthians concerning spiritual gifts, 'Now there are varieties of gifts, but the same Spirit; and there are varieties of ministries, and the same Lord; and there are varieties of 1 workings, but the same God who 2 works all things in all' (1 Corinthians 12:4-6). For whatever the Spirit works in each, these things are provided by the Father through the Word; for all things of the Father are of the Son, wherefore also the things given by the Son in the Spirit are gifts of the Father. And the Spirit being in us, in Him are the Father and the Son, and it is one, 'I and the Father will come and make our home with him' (John 14:23)." And this again the same Apostle, teaching the same Corinthians, wrote in the second epistle, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all" (2 Corinthians 13:14). 3 For the grace and gift being given, is given in the Trinity, from the Father through the Son in the Holy Spirit. For just as the grace being given is from the Father through the Son, so there would not be communion of the giving in us, if not through the Holy Spirit; for partaking of this, we have the love of the Father, and the grace of the Son, and the communion of the Holy Spirit Himself. Therefore, one energy of the Trinity is shown from these; for the Apostle does not signify that the things being given are divided and different in such a way, but that the things being given are given in the Trinity, and that all things are from

one God. And also the evangelist Luke in the Acts [of the Apostles]: "And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit" 4 (Acts 2:3-4), he says, making the discourse concerning this procession. And again, “Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands” (Acts 8:18). And again, “While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message” (Acts 10:44). 5 And the most divine Paul in the first [letter] to the Corinthians [says], “To each one is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the word of wisdom, 6 and to another the word of knowledge according to the same Spirit; 7 to another faith by the same Spirit, and to another gifts of healings by the one Spirit, and to another the 8 working of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. 9 But one and the same Spirit works all these things, distributing to each one individually just as He wills” (1 Corinthians 12:7-11). 10 And Peter the chief one in the Acts [says], “Therefore having been exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, 11 He has poured forth this which you both see and hear” (Acts 12 2:33). And again, “Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?” (Acts 10:47). 13 And the Lord, making mention of both processions of the Spirit in the Gospel according to John, says, “But when the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me” 14 (John 15:26). By saying “when He comes,” He showed the Lordship of the Spirit, and defined the time; and by saying, “whom I will send to you from the Father,” He showed both that the Holy Spirit is not opposed [to the Father], and that this

procession is for our sake; for He was sent to us; and by adding, "who proceeds from the Father," He has the pre-eternal and uncaused procession of that divine Spirit, whence He is, divinely handed down.

8. Thus, since there is a twofold procession of the Spirit, both being and being spoken of, and for the sake of greater clarity it can fittingly be called both first and hypostatic and according to hypostasis, and second and communicable and according to the energy of the first, of the first the Father alone is the cause, but of the second both the Son and the Holy Spirit Himself. Therefore, none of the teachers of our Church has said that the Holy Spirit proceeds personally from the Son, or has existence from the Son, or that the Son is a principle [arche] [of the Spirit], or the Son a projector, or has declared the Son to be the cause of the Holy Spirit; but that He is set forth, and springs forth, and goes forth, and shines forth, and is sent, and is bestowed, and is given through Him, all proclaim; not being ignorant that these things are fitting to the communicable processions.

9. But the same thing, he says, is the Spirit springing from the Son, and being poured out, and shining forth, and breathing, and being sent, and being bestowed, and being given, and as many such things, as the Spirit proceeding from the Son. Therefore, if the Spirit being projected is the same as being given, the one projecting will be the one giving what is projected, and the one giving will be the one projecting what is given; but the giving of the Spirit is of energies, but the projecting is of hypostasis; but hypostasis and energy are not the same; therefore, the projecting is not the same as the giving. Again, if the communication of the Holy Spirit and procession are the same, either through the communication the procession, being participated in, will be participated in, or through the procession, being unparticipated, the communication also will be unparticipated; but the holy communication is participated in by us, but the procession alone is unparticipated;

but what is participated in and what is unparticipated are not the same; therefore, the procession is not the same as the participation. Again, if the outpouring of the Holy Spirit and procession are the same, either through the procession being invisible, the outpouring also is invisible, or through the outpouring being visible, the procession also will be visible; but the one has been seen by myriads, but the other remains invisible; but what is visible and what is invisible are not the same; therefore, the procession is not the same as the outpouring. Furthermore, if the gift of the divine Spirit and procession are the same, either through the procession being simple, the gift also will be simple, or through the gift being various, the procession also will be various; but the procession is simple, but the gift is various; but what is simple and what is various are not the same; therefore, the procession is not the same as the gift. Further, if the sending of the Spirit and the procession are the same, either through the sending happening towards us in time, the procession also will be towards us in time, and it will not be what it is; or through the procession happening towards us both now and before the foundation of the world, neither will the sending of the Spirit be towards us; but the sending happens towards us, but the procession is in itself and is what it is eternally; therefore, the procession is not the same as the sending of the Spirit. Further, if the personal procession of the Spirit is the same as His grace towards us, either through the procession being personal, the grace also will be personal, or through the grace being common, the procession also will be common; but the grace comes equally from the three Persons, but the procession of the Spirit is not from the three; therefore, the procession is not the same as the grace. Further, if the sending of the Spirit and the procession are the same, either since the sending is for the sake of goodness towards us, the procession also will be for our sake, or the procession being without cause, the sending also will happen without any cause; but the sending happens for a cause, whenever

it happens, but the procession of the Spirit is eternally and is without any cause; therefore, the procession is not the same as the sending. But if the sending of the Spirit is not the same as the procession, then certainly something different is sent; and not only the Holy Spirit is sent from the Father, but also the Son Himself; and the sending of the Son, therefore, will not be the same as His own generation, and not the same as the procession of the Spirit; but the Father generates the Son according to hypostasis, not by sending Him and giving Him and causing Him to dwell in us through the Spirit; therefore, He does not cause the Spirit to proceed according to hypostasis by sending and giving and causing Him to dwell in us. We have the same things to say likewise concerning the Son and concerning the Spirit; for since not only the Holy Spirit is sent from the Son, but also the Son is sent from the Spirit, if the sending of the Spirit and the procession are the same, then certainly in the case of the Son also His sending will be the same as His generation; but the Holy Spirit does not generate the Son by sending Him and giving Him and causing Him to dwell in us; therefore, neither does the Son, by sending and giving the Holy Spirit, cause Him to proceed according to hypostasis. And if the timeless procession of the Spirit is for a cause, the timeless generation of the Son also will be for a cause; and the one saying concerning Him, "from the beginning without cause," does not speak truly; and if also what is for the sake of something is inferior, and the Spirit has existence for our sake, then we are superior to Him, that is, to the perfect One; and what other absurdities follow, who could enumerate?

10. And if the Person of the Spirit, eternally and inseparably subsisting with the Father, is the same as the gift being bestowed upon us temporally and communicably, and His pre-eternal existence is the same as His giving Himself to us; since not only the Father and the Son give Him, but He also gives Himself; therefore the Holy Spirit Himself proceeds personally from

Himself. But if it is not granted to the Son to generate Himself from the Father, and to be the cause of His own generation, lest He be considered demonic, shall we believe that the Holy Spirit Himself personally exists from Himself, and is the cause of His own procession? And what impiety will utter this? But if the eternal procession of the divine Spirit is not from Himself (for it is absurd for Him to proceed personally from Himself, as has been shown), but His giving to us is also from the Spirit; the Person of the Spirit is one thing, and the gift another, the giving of the Spirit is different, and existence is different.

11. But that which greatly deceives many is this: that whenever the holy fathers make discourse concerning this giving, or of the gift, since they say that it is given not only from the Father, but also from the Son, therefore many suppose that it proceeds also from the Father and the Son, and is bestowed from the Father through the Son, and is manifested from the Father by the Son, and they posit as many such things. Hearing these things, many, not understanding that these things are said not concerning the Person of the Spirit, but concerning the gift, and having a certain zeal perhaps concerning the Spirit, even if not according to knowledge, immediately consider the giving to be the procession, and the gift to be the Person of the Spirit; and from this their dogma seems to be fortified, and as a heaven-high wall it stands against us. But the circle of the teachers, a sufficient teaching itself, persuades against such an opinion; but rather the mouth of Christ, Paul, suffices for conviction for all, now saying "Now there are varieties of gifts," and whatever follows (1 Cor. 12:4), now "For to one is given through the Spirit this, and to another that" (1 Cor. 12:8), and to one one thing, and to another another; and adding to all these, as a kind of seal of the discourse, "But one and the same Spirit works all these things, distributing to each one individually just as He wills" (1 Cor. 12:11); so that the grace is of will, but not of nature; so that the distribution is not of persons, but of energies;

so that just as God working the workings is not a working, but the very Person of the Father; and the Lord ministering the ministries is not a ministry, but the Person Himself of the Son; so also the Spirit distributing the gifts is not a gift, but the very Person of the Spirit. But if the Person of the divine Spirit and the gift are the same, and the giving of the Spirit and the procession are the same, the ministry of the Lord and the Lord will be the same; and the working of God and God will be the same; if the Person distributing is the same as the distributed gift; but the divine Apostle, refuting this opinion, in order to show that the Person distributing the distributed things is different from the distributed things, says thus openly, “But one and the same Spirit works all these things, distributing to each one individually just as He wills”; that is, the things being distributed are many and various, but the Person distributing these is one and simple; just as the Father providing gifts to men does not Himself personally bestow them apart from this, and just as the Son giving powers to the worthy does not Himself personally impart them; so also the Holy Spirit distributing the common gifts of the Father and the Son and Himself to the faithful, is not personally bestowed by anyone, these being the common gifts; and simply, spirit, and giving, and grace, and gift, and charism; and plurally, spirits, and gifts, and givings, and graces, and charisms; the holy fathers say, not as being provided individually by each of the Persons in the Holy Trinity, and as being bestowed by two whomever they may be, and as being given by the three to the worthy; but only from the Spirit immediately, but from the Father and the Son not immediately.

12. But let falsehood carry away breezes and chaos and darkness; but let the teachers of truth testify that one thing is nature in the divine Trinity, and another hypostasis, and another energy. John of Damascus says thus: "It must be known that one thing is energy, and another the energetic [agent], and another the effect [of the energy], and another the one working; energy indeed

is the active and essential movement of the nature; the energetic [agent] is the nature from which the energy proceeds; the effect is the result of the energy; the one working is the one using the energy, that is, the hypostasis." And Gregory the Theologian [says], "Generating and generation, willing and volition, speaking and word, are not the same; for some are the movers, and others as it were the movement." And Saint Justin the philosopher and martyr [says], "To exist is one thing, and to be inherent is another; existence belongs to God, and inherent in the existence is the will; therefore the existence in God is one thing, and the will another." And the divine Maximus [says], "Nothing of existing things subsists apart from its natural energy; for the holy fathers clearly say that no nature whatsoever exists or is known apart from its essential energy." And Cyril of Alexandria [says], "If generating is the same as making, the one generating will be making the one being generated, and the one making will be generating the one being made; but making is of energy, and generating of nature; but nature and energy are not the same; therefore generating is not the same as making." So that the energy being one thing, and the hypostasis another, and the essence another, just as He does not generate Himself, so He does not cause Himself to proceed according to hypostasis. The one generating is one person, and the one being generated another; the one causing to proceed is one, and the one proceeding another; the Son is one, and generation another; the Spirit is one, and the procession of the Spirit another; the existence of God is one, and the condescension of God another.

13. But so that we may return to the purpose of the discourse, this indeed is one and the first cause of the perversion of the faith, to suppose one procession of the Spirit and without cause, or to think that there are two processions, and assigning both of these to the Spirit. But the second [cause]—lest, speaking at length, we seem burdensome to some, we will speak about this in another homily, if God should grant. For there is neither good

understanding, nor useful discourse, nor beneficial action without Him. Nevertheless, knowing that for right Orthodox thinking, before all it is necessary also to possess love toward one's neighbor, as nothing else is profitable if this is not also present; therefore we now suggest to your love those things concerning love and forbearance, that it is the characteristic of those wishing to be saved as Christians, to love even those who wrong them; and this would happen according to my judgment, if each morning you would say these things to yourself: "Today I will meet with a busybody, an ungrateful person, an insolent person, a deceitful person, an envious person, an unsociable person, a worthless person"; all these things have befallen those people because of ignorance of good and evil; but I, having beheld the nature of good, that it is beautiful, and of evil, that it is base, and also the nature of the one sinning, that he is akin to me, I neither desire to be estranged from my kinsman, nor to be at enmity with him; for we have been born for cooperation, as feet, as hands, as eyelids; to act against one another is contrary to nature; and to be indignant and to turn away is contrary [to nature].

14. For every lord, and brother, and father, and tutor, and teacher, and doctor, and lawgiver, and judge are appointed for this: to be hated by those whom they were assigned to benefit, and to appear burdensome and troublesome and shameless; and the reason is that they do not benefit by the things they please with, but by the things they grieve with, and the wise are always and will be and are burdensome to the foolish, the approved to those sinning, the steadfast to the unstable, the educated to the uneducated, and in general the upright to the perverse; but the vice of one harms the other; for even if we have been born most especially for each other, nevertheless the ruling principles of each of us have been allotted their own self-mastery; otherwise the vice of one would be an evil to another; which did not seem good to God, so that no one might be unfortunate except by himself; the

one sinning sins against himself, and the one acting unjustly does evil to himself, but he is not able to harm another unless that other himself wills it; and what am I saying, that man is not able to harm man? Man is not even able to benefit man, unless he himself also wills to be benefited from within; but even this is nothing to what I am about to say; not even God Himself is able to benefit or harm anyone, unless the man who is to be benefited or harmed first wills it; the one [reason] is that the divine majesty has the nature to always benefit and never to harm; the other [reason] is that He does not wish to reap virtue from us by force; therefore, whenever you encounter the impudence of someone, immediately persuade yourself, "Is it possible for there not to be impudent people in the world?" It is not possible; do not demand the impossible; for this one also is one of those impudent people, whom it is necessary to be in the world; and let this be readily available to you also concerning every lawless person, and concerning the unbeliever, and concerning everyone who sins in any way.

15. It is also useful to consider immediately what virtue God has given to man against this sin; for He has given as a counter-remedy, against the ungrateful, meekness; against the unthankful, forbearance; and against each evil, a certain power of goodness. For what evil or strange thing has happened, if the uneducated do the things proper to them? To pursue impossibilities is madness; but it is impossible to make the worthless not worthless, and the uneducated not uneducated. See if you ought not rather to blame yourself because you expected that he would not sin in this way; but why do you want to make a man more than he is? Is it not enough that you have acted according to your own nature, but you then seek a reward? For one art is one thing, but your art is to always be good, or to become so. Do not blame the unthankful, but turn back to yourself; for you have done what pertained to you. Neither reproach anyone having bestowed a favor at any time; for the one reproaching favors is like a farmer

sowing eagerly, but allowing swine and wild beasts to come upon the sown seeds; for as that one harms both the sowing and the fruit from it, so also this one destroys both the things cast down and the ingrowing unthankfulness. But what is necessary to do towards the ungrateful and unthankful? I will say this: just as if someone standing by a clear and sweet spring were to blaspheme it, but it does not cease to gush forth drinkable water both to the blasphemer himself and equally to all those wishing to draw from there; or someone were to accuse a precious stone placed on the royal crown, saying that it is useless and without light, but it would maintain its similar brilliance; or someone were to blame the sun as darkening the eyes, but it would shine around in the same way all the earth; so also it is necessary for you to be disposed, whatever anyone does or says to you, but yourself, established in your own ruling spirit, be steadfast and unchangeable, neither being broken by the present, nor fearing the coming; for mind and reason are able to proceed through everything that falls upon them, as it is natural and they will: as fire upwards, as a stone downwards, as a cylinder down a slope; and what has not become by choice, does not become, will not be; for the nature of man is a part according to a certain unimpeded nature, both rational and just; but a spring and a precious stone and the sun, as soulless, and as having the advantage by nature, remain impassible; but to you, since everything lies in your own choice, the recompense of compassion towards the one provoking is ready from God; whence if someone has grieved you, do not grieve in return, since you have become equal to him; and just as the echo [returns] the voices, and the mirror the reflected forms, and the hands the clappings towards each other, so also you have imitated the vice of your neighbor, and what you received from there you have given back, and you have fallen into the accusation you are making; but no one heals evil with new evil, nor does he cure a wound with a wound, but rather opposite remedies with opposites; whence the sacred words, “With

the holy," He says, "you will be holy; and with a blameless man you will be blameless; and with the elect you will be elect; and with the perverse you will pervert" (Psalm 18:25-26), that is, you will not be perverse yourself, but upright; and a counter-remedy against all evils; and just as one is skilled at seasoning foods, and mixing wine, and adapting a mixture to the changes of the air, so also in every way strive to adapt yourself to your neighbor for benefit, and to all the matters with which you have been allotted, and to the people with whom providence has ordained you to live, and nature along with what it brings, to adapt yourself and to love the allotted truly.

16. Do you not hear that Socrates, being a philosopher, and having received no publicly evident cause for being struck, and this in the presence of his disciples, endured what happened as if it had not been done? And Pericles, general of the Athenians, being reviled by the people for a whole day in the marketplace, did not avenge the insult. And Antoninus Caesar of the Romans thanked those reviling him, saying, "I am grateful to those who revile me, because they make me better; for I, striving to refute their falsehoods, become still worse by changing." But depart far from our court, both Caesars and Pericles and Socrates, and all the Hellenic brotherhood; there is no portion for you unbelievers in the lot of the faithful; nor is it necessary for those living in the light to be taught by the dead in darkness, when it is possible to be enlightened by the living and those dwelling in the heavens. Consider the sailors, how many contrary winds they endure, so that they may become masters of the port to which they hasten, and how much the fishermen are drenched by the sea so that they may catch some sea creature; and how many wounds the soldiers endure, so that they may acquire some paltry gain for themselves; and how patiently the doctors endure the revilings of the sick against them, and the disorders and insults of the mad those related to them [endure]? Emulate these in good, so that you may also at the same time gain the soul of your neighbor.

17. But "I have benefited him with such and so many things," he says, "but he always treats me ungratefully and unthankfully." For what, tell me, have the Apostles wronged men, so that Peter was crucified by them? And Mark had his body pierced with lances? And Bartholomew had all his skin flayed? What did the divine prophets harm the Hebrews, so that Isaiah was sawn in two with a wooden saw? Jeremiah and Daniel, one was cast into a muddy pit, and the other into the den of lions? What terrible things did the martyrs do to the tyrants, so that they consumed one with fire, another with the sword, and another with various tortures? They proclaimed a kingdom to all, they led away from demonic error, they brought them to the true and living God; these things are worthy of crowns, these of proclamations, not of tortures; but nevertheless they all suffered the opposite of these things, they who are equal to myriads of perishing worlds. Then those who ought to be grateful and crown them, having suffered myriads of ungrateful things from us, and we, being full of myriads of faults, if we bestow a small favor on someone, immediately seek to be admired and repaid in many ways. “But I am not a prophet,” he says, “nor an Apostle, nor a martyr, so that I should bear such reproaches.” If you are not one of those, I testify to you, but that you are a disciple of these, you yourself would not deny; but it is characteristic of a disciple to imitate the teacher. Nothing strange, nothing new has happened to you, but what the nature of the things happening according to this vain world demands to happen; for a son rises up against his father, and a disciple plots against his teacher, and the one benefited hastens to bury his benefactor; and the common saying agrees with these things: “If you do good, expect evil from him in return.”

18. Do you see how much God is blasphemed daily? How much He is insulted by the faithful and the unfaithful, both through words and through deeds? What then? Did He extinguish the sun because of this? Did He put the moon to sleep? Did He tear

down the heavens? Did He loose thunderbolts? Did He disturb the earth? Did He dry up the sea? Did He confound the air? Did He obliterate the sources of the waters? Did He unleash wild beasts upon the ungrateful? By no means! But quite the opposite: He makes the sun rise, He sends down the rain, He gives food, He gives yearly fruits to the blasphemers, to the foolish, to the impure, to the persecutors. Then God, being immortal, endures such and so many base men for so many ages; whence [does He do this]? He even cares for them in every way. But we, being about to receive the rewards of our works, shall we now give up? And shall we be displeased with perhaps three or ten such [people]? And these being in many ways no better than ourselves? Far from it! But let us repay their insults with frequent praises, their ungratefulness with benefactions, their curses with prayers to God, and in general let us exchange evils for good things. For even if they have repaid our benefactions with ungratefulness, the commandment not to return evil for evil remains for us; but it is good for us to remember this here: for the base have worked the things of the base, but we owe nothing more, if not love towards our fellow men; and this is not a repayment, but a constant virtue, and an indispensable debt. For neither do the eyes demand repayment from the feet because they see, nor the feet from them because they walk, nor does the lamp seek honors, as it illuminates the whole house from within; but each of these is satisfied by working according to what it is naturally suited for. Benefiting, you imitate God; seeking repayment, you are a tax collector; proclaim the one being benefited; give silently; benefiting even the ungrateful, bear it nobly; and for both, that is, both for the benefaction towards your neighbor, and for the ungratefulness then towards you, you will be recompensed by God.

19. Let us know also this, that you would not have been allowed to be so afflicted, unless you had first afflicted others; whether willingly or unwillingly, I am not able to say; but for this

reason you are being disciplined, because you have sinned beforehand. Therefore, take a cleansing remedy in return for the poison you have mixed for someone, and drink it gladly, for it cleanses you from much impurity. But if you are exceedingly indignant or despondent, the life of man is fleeting, and after a little while we all depart; but you imagine all things as eternal; for a little while you will be silent, and another again will soon lament the one who has brought these things upon you. Why do I not say this, which has slightly escaped me? Ask yourself, ask every Christian, in what do those being saved have the hope of salvation? And they will all certainly say to you, and all concerning all, and each one concerning himself, "We hope only in the mercy of God." And this is the forbearance of God; for if He were not forbearing towards us, no one would be saved; for no man is without sin, not even for one day of his life on earth. But if we have the hope of salvation in the forbearance of God, and this is given only to those who are forbearing, and to no one who holds grudges, let us therefore become forbearing towards our brothers, so that we may also draw down upon ourselves the great mercy of the Father, and enjoy the eternal good things, by the loving-kindness and goodness of the super-essential Trinity, to whom is due all glory, honor, and worship unto the ages. Amen.

DISCOURSE V.

SHOWING THAT THEOLOGY SURPASSES ALL ARTS AND SCIENCES BY AN INCOMPARABLE DEGREE; WHENCE FAITH IS NOT DEMONSTRATED THROUGH SYLLOGISMS

1. O Holy Spirit, Comforter, silence us, illuminate us, save us, Most Holy. In my discourse given to you six days ago, having discussed briefly one of the causes of deviations from the Faith—concerning which we undertook to speak in the subsequent

discourse—now, without further introductions, let us speak, and pay attention. For there is a second and by far more severe and worse cause of deviation than the first; and this is, attempting to demonstrate divine things and their inherent power by syllogisms, which is entirely inappropriate. For from the beginning, those things had no place in the divine enclosure; but since empty babbling, called "education," seemed to offer an entry, the corrupters, having found an opportunity for intrusion and having crept into it, innovating one thing after another and corrupting the well-established truths with their absurd inventions, filled the Church of Christ, I declare, with countless scandals. Therefore, I advise and exhort all, neither for us to test divine dogmas with new syllogisms, nor to give the slightest attention to others who introduce them. Not to test them, because all the divine words have been most fully tested by the divine teachers, whom the Holy Spirit has delivered them to us; and it is superfluous and vain for us, the ignorant, to test what has been tested by them from the beginning and to pronounce judgments about them now one way, now another, and as it seems good to us; and this, as I believe, leads to impiety and blasphemy and is known to cause many dangers to our souls. For we are, as it were, setting ourselves up as wiser than the Spirit. Let it not be so, lest in arguing and, after concluding what seems good to us, when someone brings up a question or inquiry, we happen to utter what is in falsehood, the worst of confessions, or what is in truth, the accursed denial, and our tongue becomes defiled by blasphemy against the Holy Spirit, which has no forgiveness, as the sacred words say, neither in this age nor in the age to come. Therefore also the great herald of truth, the mouth of the Lord, Paul, testifies to all, saying, “Beware lest anyone cheat you through philosophy and empty deceit,” and again, “Has not God made foolish the wisdom of this world?” Therefore, we must not use the enemy, nor about what is disputed in divine matters, should this foolishness sit as judge.

2. "But we test," someone says, "to discern the truth by testing." He who makes this pretext deceives, or speaks falsely, or clearly denies the truth. For if the things of the Spirit had not been tested by the Spirit, as has been said, if Christ had established us as testers of these things, then this testing would have boldness. But the truth neither needs testing nor needs any purification; all cleansing is far from it. For the words of the Lord, says David, are pure words, silver refined, tested in the earth, purified seven times. Everything that is purified is purified by something; and everything that is tested provides a doubtful knowledge beforehand and is tested afterward. But the truth is unmixed purity, an indubitable thing, itself knowledge and understanding and light. For what is more precise than knowledge in the Spirit? Or what is brighter than the light itself? Or what is truer than the truth itself?

3. And what, someone says, prevents us from testing through syllogisms concerning the procession of the Holy Spirit? First, this is prevented by the ancient and apostolic tradition, to avoid reliance on syllogisms in discourses about God, since they are weak and lead to falsehood and attempt nothing other than to obscure what relates to the Cross. Furthermore, if we entrust the things of faith to syllogisms, our faith is lost, and the crowns of those steadfast in the faith are lost, and we will no longer give faith to God but to men. Therefore, again says the blessed Paul: "And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God"; 1 and again, "For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ be made of 2 no effect"; and further, "Which things we also speak, not in the words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with 3 spiritual." And if any of you is deprived of multifaceted sophistry, let him not, because of this, defer to those exceedingly skilled in

these things, especially if it happens that we are disputing about reverence; he ought to pay attention: "For what fellowship has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever?" 4 or Aristotle with the dogmas of the Church of Christ? Let those be rejected who are darkened by his philosophy or attempt to corrupt our teachings. For the divine Scripture derides and calls this a counterfeit and superfluous and filthy plausibility, a destructive wisdom. And let no one think that I am here condemning this in all respects as useless. For it is indeed good and useful and productive of discourse, but in things that happen in nature; but not in things that are above nature. This (philosophy) has its own limit; when it promises greater things, it is vanity; and every art not contained within its own limits becomes this.

4. Therefore, let us receive divine things with faith and not with the power of knowledge through the Spirit, not with the strength of dialectic, and let us adhere to the divine Scriptures as superior to proof, we who desire to be pious, "For I became," says that Spirit-bearer, "like a beast before You; nevertheless I am continually with You." And piety is therefore undemonstrable by human syllogisms. "For faith is the substance of things hoped for, the evidence of things not seen." Syllogisms imposed by men on divine dogmas sometimes seem to speak truth while being false, and sometimes, while being true, they are thought to be false. But the demonstrations of the saints are most certain truth and a great light upon all the earth and simply superior to all deception. The curious inquiries of syllogisms darken the mind, while the sayings of the saints illuminate the soul. Syllogisms are sometimes inventions and discoveries of impious and wicked men, but even the syllables of Holy Scripture are the offspring of the Holy Spirit.

5. If you are persuaded by me, adhere simply to what is written, and do not curiously test these things. If you believe, do not test; but if you test, you do not believe. For he who has a golden

tongue is not yet sound, demanding reasoning. For just as reasonings divide and shake, so faith is carried about and does not establish a firm footing. And again, "But God has revealed them to us through His Spirit," not through external wisdom. For this, like a dishonored servant, was not allowed to enter within and peer into the master's mysteries. Do you see how great the difference is between this wisdom and that? What even angels did not know, this (divine revelation) has taught us, but the external (wisdom) has done the complete opposite; not only has it not taught but also has hindered and obstructed. And again, "I believe in one God, Father Almighty," he says; "I believe," I do not inquire; "I believe," I do not pursue the incomprehensible; "I believe," I do not measure the immeasurable. If I believe, my soul is illuminated; if I inquire curiously, my reasoning is darkened. If I believe rightly, I am lifted up to heaven; if I seek curiously, I am cast down into the abyss. Furthermore, "We urge you to say nothing from reasonings; for the weapons of our warfare are not carnal but mighty in God for pulling down strongholds," casting down reasonings and every high thing that exalts itself against the knowledge of God. Therefore, we are exhorted to cast them down, not to exalt them; we are commanded to destroy them, not to arm ourselves with them. "For the reasonings of mortals are fearful," he says. What is "fearful"? He who is fearful, even if he walks in safe places, is not yet confident but is afraid and trembles. So also what is imposed by reasonings, even if it is true, does not yet provide full assurance to the soul and sufficient faith. Since such is the weakness of reasonings, let us turn from them to the battle against the adversaries from the Scriptures. And in addition to these things, when the soul is feverish from reasonings, then it seeks; but when it is in health, then it does not seek but receives by faith; for from seeking and disputing it is easy to err. For what faith alone promises, when inquiry undertakes, it sometimes shows, sometimes it lets go in silence. For neither if someone, closing his

eyes, wished to see something of the things sought, will he be able; or again, if, with these open, having buried himself and turning away from the rays (of light), he seeks there, he will be able to see something. Thus, without faith, nothing is found, but it is necessary for battles to be generated, from which arise envies, strifes, blasphemies, evil suspicions, that is, evil opinions and dogmas from the inquiries. Then we suspect about God what we ought not, when we fall into inquiries. Similar things also Cyril of Alexandria says: "Faith is not what is sought; for just as hope that is seen is not hope, so also faith that is inquired into and does not have the unsearchable, would not be faith, according to the same reasoning as hope." Hear also Gregory the Theologian, how far he casts out of the Church those who dare to use syllogisms: "To Moabites and Ammonites," he says, "it is not even permitted to enter into the Church of God, to those using dialectical and meddlesome arguments, who inquire much about the generation of God and audaciously scrutinize the ineffable procession of the Godhead. But we, following the divine Scriptures and solving the problems set before the blind, pursue salvation, daring everything rather than to act presumptuously against God." Basil the Great also follows this, saying that the simplicity of faith is stronger than logical proofs. "For just as in the case of things lying before our eyes, experience has been shown to be superior to argument, so also in the case of dogmas that transcend us, faith is superior to comprehension through reasonings. For if we were to measure all things by comprehension and to suppose that what is incomprehensible by reasonings does not exist at all, the institution of faith would be lost, and the reward of hope would be lost." And again, "How then would we be worthy of the beatitudes reserved for those who believe in the unseen, if we are persuaded only by the things accessible to reason? Whence were the nations made foolish and their senseless heart darkened, and professing to be wise they became fools? Was it not because, following the

appearances from reasonings, they disobey the preaching of the Spirit? Whom does Isaiah lament as lost, saying, 'The wise are wise in their own eyes, and prudent in their own sight'?" Parallel to these things, also Athanasius the Great, among the luminaries, says: "The Godhead is not transmitted by demonstration of words, but by faith and pious reasoning with reverence." "For Paul preached about the saving Cross, not in persuasive words of wisdom but in demonstration of the Spirit and of power," and unutterable powers were seen in Paradise, which it is not lawful for a man to utter; how then concerning the Holy Trinity itself can one attain the truth by discourse rather than by faith?

6. Do you see how all the divine teachers reject curious syllogisms and cast them far from the divine enclosure? Let us flee from them, therefore. And for what reason? he says. Because everyone who reasons thinks that he can comprehend everything by his own intellect and that what is impossible for him does not exist at all concerning God; and not only beyond nature, but also beyond knowledge and art, he attempts to make the divine attainable. Furthermore, he attempts to demonstrate things beyond the intellect by intellectual means, things beyond nature by natural means, and things beyond being by beings; and he introduces piety, not established through faith, as it seems to be comprehended by demonstration. And he no longer has his faith and hope in God, but in weak demonstrations and random syllogisms, and in many ways he goes to excess, both defining what is impossible for the Godhead and legislating what is necessary, and finding the monad and demonstrating the triad, and speculating about the processions and assigning their modes, and he attributes to himself more knowledge of the Trinity than is fitting. But we worship and venerate the Trinity as ineffable, incomprehensible, unsearchable, uncontainable, having no knowledge of existing things, neither of the union nor of the division, incomparably transcending and being utterly separate

from all intellect and word and thought, of which there is no position or negation at all, but we, making positions and negations about things after it, neither posit it nor negate it. For the all-perfect and ever-existing cause of all things is beyond every position, and the transcendence of it, utterly separate from all and beyond all, is beyond every negation. Therefore, we mystically say both "one" and "three," and the monad and triad are hymned, yet it is neither monad nor triad such as is known either by us or by any other of existing things, but it is found in inaccessible places, having both the monad and the triad and the modes of the processions equally unknown to all.

7. Therefore, we also in no way use syllogisms to demonstrate only that the Father is the projector of the Spirit, because we consider the problem to be beyond human understanding, and therefore beyond every syllogism, and beyond every, if anyone should say, demonstration. But proposing the conclusion from the adversaries, we examine what necessarily follows from what has been declared by the saints. And if we seem to speak syllogistically, word is taken in place of word, and the discourse occurs as if for the sake of coming before the eyes. For when a science is under a science, then the subordinate uses the conclusions of the superior science as its own principles and proceeds in an orderly fashion, and there is no harm in this, when it refers to its own principles, which are kindred and proper and proceeding from prior ones toward the truth. But when all sciences and arts and methods, gathered together, hold the position of a dishonored servant, who is so daring and reckless as to make Christian theology subordinate to dialectical art? Or how would this be rightly considered or even attempted, being utterly blasphemous and impossible? How is it at all possible, without straying from the truth, for one attempting to hunt divine things from human methods? For if these things are possible, faith is sought in vain, and the revelation from God, since it readily

proceeds through syllogistic demonstrations toward piety. Therefore, and for these reasons, it is necessary to flee from them, because using syllogisms as weapons against impiety, Arius, Macedonius, Eunomius, Nestorius, Eutyches, Dioscorus, Origen, and any other heretic disturbed and troubled it (the Church). But the assembly of the Orthodox yields and is led by syllogisms according to the truth. For even the foundations of the faith, I mean the Prophets and Apostles and the venerable Gospel, it received from the beginning without premises and skillfully crafted conclusions, and it rejoices well. But if some of the luminaries of the Church, making discourses about God, used syllogisms and offered demonstrations, it is not necessary to be amazed. For it is necessary to consider not only this, but also when, and to whom they were speaking, and what opinion they had about these things. For they did not use them for the sake of scrutinizing, nor always; but in time of war, standing against the heretics, and when necessity brought another argument to those who brought necessity upon them, they spoke these things. And not all things said by them are said dogmatically, far from it, but some are said in this way, some economically, some parabolically, some agonistically; and it is necessary for the listener to examine the intention with which it is said, and the subject about which it is thus written, and how the divine expositors, striving to achieve their purpose, wisely manage their words. Thus, if someone from the opposite side proposes something now and asks me, whether I should only be silent, or agree with what is said, or expose the many unsoundnesses of the dogma, which allow it to be understood otherwise, so that we do not believe this, even if we are able to demonstrate it with reason.

8. Therefore, even if you unwillingly fall into such a necessity, oppose all the propositions from there, trusting in the divine Spirit. Concerning the procession of the Holy Spirit, do you wish to learn from me, or to teach me? If indeed to teach, I do not

accept you as a teacher in this; but if to learn, it is sufficient for you to honor this with silence. Then, not as a teacher—for when did you become this to me?—nor again do you ask as one wishing to learn, but testing and even contending, and seeking only to triumph in your own wisdom, and that you might boast against us. Since you are thus disposed toward us, and being such, it is fitting not even to pay attention to the beginnings of your words. "But," he says, "to be at a loss for a response to the question is to make these pretexts, and to flee to silence as to some citadel." Not to be at a loss, I say, far from it; but I judge it much better to be silent about such things than to speak when it is not necessary; and silence in these matters is better than confession, to me and to every one having understanding. And to learn such things, or to listen in any way, I consider worse than all listening and learning; since even to hear blasphemies is harmful, and to speak them is more destructive. Besides, it is not our role to be overly inquisitive about the highest of dogmas. For we are being shepherded, not shepherding and legislating, nor legislators being judged, nor judges a part of the Church, not its fullness. And even if we do not agree with the dogma while contending, the word will only be emptied in vain. And if we contend, again this is most unsafe, and the labor is expended by us in vain. What is the need of so much contention?

9. "But I wish to show," he says, "how the Holy Spirit proceeds from the Father and the Son." Because of this very thing, that you wish to show how, I will not listen to you at all. For concerning the how, both the generation of the Son and the procession of the Holy Spirit are beyond understanding. I do not accept your audacious demonstration in these matters. For the much-learned Dionysius says that the Father alone is the fountainhead of divinity, but the Son and the Spirit are, if it is necessary to say so, divine offspring of the divine divinity, and like flowers and superessential lights, as we have learned from the

sacred words. But how these things are, it is not possible to conceive, but the progression (of understanding) is only up to our intellectual capacity. Do you hear Gregory the Theologian saying concerning generation? Do not be curious about the how. Do you hear (about) the Spirit proceeding from the Father? Do not be overly inquisitive about the how. But if you seek the manner, what have you left to those who alone know each other, and are known by each other, bearing witness? And again, "If you are overly inquisitive about the unbegottenness of the Father, and I about the generation of the Son, and about the procession of the Spirit, we will both be driven to madness, peering into the mysteries of God. And who are these? Not even knowing the things before our feet." The divine Damascene also says that we have learned that there is only a difference between generation and procession; but the how of the difference, in no way. And again, "For if the Holy Spirit also proceeds from the Father, yet there is another manner of existence, ineffable and unknowable." Therefore, know yourself, O man, that you are vanity, and a thing of earth, and corruption, and a worm, and dust, and shadow, and smoke, and even more incomplete than these. Do not inquire into deeper things than yourself, and do not examine stronger things than you. Understand the things that have been commanded to you, and do not proceed further, nor pursue the unattainable. Simple is our dogma's teaching; believe, Christ delivered it, the Apostles proclaimed it, the Teachers confirmed it; let us be content with these. Besides, everyone who has lost what he previously had, that one seeks; but he who has lost nothing, but has entirely what he possessed from the beginning, in no way seeks, but only keeps well what has been acquired. We have learned to keep the faith, not to seek it. We, by the grace of the Holy Spirit, neither having lost the things of faith do we seek, because seeking is destructive of faith. He who believes does not seek; he who seeks does not yet believe. He who is still seeking has not yet found; he who is seeking until now, how is he able to believe? Where there is

seeking, faith is no longer; where there is faith, there is no need of seeking. What is delivered by faith has knowledge without inquiry. For he who is persuaded by words is also able to be swayed, but he who is confirmed by faith has henceforth utterly renounced the arguments that harm. And when we examine things sought in faith, we do not refer them to common concepts to examine if they agree with these, but if we demonstrate only that these agree with the confessed dogmas of the Church, even if all the dogmas according to philosophy happen to be refuted, we consider it sufficient for us. For we were neither led to the truth by the word of wisdom, nor did we learn the mystery of the Trinity from there, nor did we learn the manner of any of the dogmas of faith from it.

10. For the subject matter of philosophy is beings, but of theology, the One who is above all beings and the creator of all; and it is necessary neither to consider faith an art, nor to theologize the things beyond what has been declared by the theologians. For theology transcends philosophy by an incomparable degree, but is not subordinate to it. And this is easy to see for one having even a little understanding, that even if all the philosophers were present, illuminated by the divine light, they would not be able to teach by their own art and persuade any of those from Christ that the Son is begotten from the Father, and the Holy Spirit, the Comforter, proceeds from the Father—these things indeed being confessed by all. I consider it most terrible, therefore, if we use those same arguments by which even confessed truths are either refuted or doubted, on disputed matters. For how through these will we acquire what we have, through which we are clearly seen to lose even what we have? And how will there be faith in invisible things through those things which are unreliable in visible things? Or the argument is, that some of the confessed dogmas are beyond intellect and demonstration, but the things being sought are comprehensible by common notions, so that through syllogisms both the Father's unbegottenness, and the Son's

generation, and the Holy Spirit's procession are demonstrated. Therefore, two choices being set before us, either to affirm the propositions of the intruded syllogisms on divine matters to be true, and to consider the sayings of the saints, which show the Holy Spirit proceeding personally from the Father alone, to be false, or considering these to be true, to suppose the propositions of the opposing syllogisms to be false, we consider it more preferable to yield to the established (sayings) of the saints, and through them to refute human reasonings, and to consider them false concerning divine matters, than from believing human notions to reject the sayings of the saints. But if every truth is not contrary to truth (for what is contrary to truth turns out to be outright falsehood), and according to the theologians it is true that the Father alone is the cause of divinity, it is clear that a syllogism refuting this will not be true. And whatever they have been persuaded at any time, or now attempt to do, concluding, from this truly concluded (premise), that it does not proceed from the Father alone, it is necessary that all (such conclusions) are paralogisms and sophisms; therefore, let them fight with darkness and oblivion.

11. And these things are sufficient concerning the second deviation. But lest our discourse extend to infinity, having stopped this here now, we will reserve the remaining and consequent things to this for the following discourses. And what was promised in the introductions of the discourse before this one, we will fulfill in the Holy Spirit. For indeed, if the Holy Spirit Himself permits, we will often be occupied with these matters. But what is now present, those things concerning love, the queen of virtues, we suggest to your love both to understand and to remember and to practice, knowing that just as without Orthodoxy it is impossible to be saved, so without love it is impossible to see God; and that the other parts of virtue have toil connected with them, but love, along with the gain, has much pleasure, and no toil, and like a good bee gathering good things from everywhere, it treasures them in the

soul of the one who rightly loves. Thus, it is fitting for the common and equal love toward one another to be such as a man naturally has toward each of his own members, equally desiring the health of each; for also the pain of each member equally provides annoyance to him. Whence, each one ought to consider the neighbor as his own, as if he were clothed with him along with the body, and to bear the whole man, and to suffer with him in all things, and to rejoice with him, and to weep with him, and simply to be disposed toward him in all things as if he bears the same body, and has the same face, and the same soul. When someone acquires love, he puts on God Himself along with it; and he who loves God rightly also loves his neighbor, lives an angelic life on earth, always thinking good things about God and every man. He who loves the Lord has already loved his neighbor. But he who says he loves the Lord and hates his neighbor is like one who eats during the day and affirms that he loves the sun. He who is deprived of love is deprived of God, since God is love. To love those who hate is virtue and divine; but to love those who love is human and common; but to hate even those who love is even beastly. Love has its own peculiar pleasure, only with God; for it is God Himself. Love is either always present and remains, or having been moved it is reestablished, or having departed it returns, just as plants that, having been forcibly moved by hands, when they are released, run back to themselves again. This thing of love is owed indeed to all Christians, but especially to kings and rulers, just as in the case of the members of the human body, each one owes something to all, but especially the head of all; for it commands all and bears the passions of all and leaves nothing uncared for; therefore, it is also said that the king ought to be philanthropic and loving of his city. For neither of horses, nor of movements, nor of men, nor of any other thing do they think they rule well unless one rejoices in those things for which he must make provision, and very reasonably. For not so much armies and weapons and money and a multitude of

subjects make rulers more illustrious as philanthropy and gentleness of soul; and kings must endure more than all; for the wife is governed through her own husband, and the child through his parents, and the student through his teacher, and the army through its general, and the ascetic through faith, and the common people through the kings, and the kings through the laws, and the laws through prudence, and prudence through endurance, and endurance through love.

12. But many of those in positions of power, because it is possible for them to take everything, desire everything; because justice is in their hands, for this reason they are unjust; because they do not fear the laws, they think they do not exist; because they are not compelled to toil, they never cease living in luxury; because no one avenges those suffering evils, they never cease doing evil; because they lack no pleasure, they are never filled with enjoying pleasures; because no one openly blames them, they do not abandon the things that are said to be unjust; because no one wants to grieve them, for this reason they are harsh to all; because when they are angry it is possible for them to do everything, for this reason they are continually angry. But the good ruler practices the opposite: he desires nothing, because he thinks he has everything; and he is more just than others, since he provides justice to all; and he loves the laws, because he does not fear them; and he delights in toils, because he toils willingly; and he leads a quiet life, since he has no one who contends with him; and he is sparing of pleasures, because he would lack none if he were to desire them; he speaks all just things, because no one openly blames him; he is harsh to no one, because no one chooses to grieve him; and he is never angry, because it is permitted to him that no one be angry with him at all. So that one is a true ruler who has ruled himself, and has subjected both soul and body to reason. And just as the mathematicians say about the sun that it is carried in the heavens neither by a straight movement, nor by a directly contrary and opposing one, but using

a slanting and inclined form of course, it makes a liquid and unbending and circularly turning spiral, by which all things are preserved and receive the best mixture; thus, indeed, a too upright and opposing tension toward all things is unpleasant and harsh, as again a slippery and downward tendency is dangerous and darkening to those who sin, to which many also fall. But if a mean between these is mixed, this is the most harmonious and most musical mixture of all sounds and all harmonies, by which also God is said to govern the world, not by force, but leading necessity by persuasion and reason. Whom you, the rulers, and you yourselves imitating, as the king and ruler of all, becoming philanthropic toward those ruled by you, while you are in ruling, so that both living you may be praised by all, and having departed from here you may always be blessed by all. But be eager for listening to me, and run together more, and gladly listen, so that with exultation of soul and alertness of heart and joy of spirit, living, we may all attain there to the eternal good things in the Holy Spirit. Amen.

DISCOURSE VI.

PRESENTING THAT THE SAYING AMONG THE ITALIANS OF "HYPOSTASIS" AND "ESSENCE" AND "PERSON," DUE TO THE SIMPLICITY OF LANGUAGE, BECOMES FOR THEM A DEVIATION FROM THE ORTHODOX FAITH

1. Concerning the first and second cause of deviation from correct doctrine, which we discussed in the two preceding discourses, now today we also wish to discourse to you concerning a third; but I ask you to pay attention. The Latin language, due to its simplicity, or I do not know how I might express it more clearly, the name of both essence and hypostasis, by which the Greeks (use) two (terms), but among them it is thus said by one word,

substantia, signifying by one word a twofold meaning to those able to understand; and from this has arisen the schism of the Westerners from us, concerning the procession of the Holy Spirit; because using this name with the double meaning concerning the worshipped Spirit, each one understands it as he wishes: one (understands) hypostasis instead of essence, another (understands) essence instead of hypostasis; and he thinks that this is also according to the meaning of both, indistinguishable. And because of these things, they separate themselves from true theology. For going through the usages of the theologians, and finding the Spirit having substantia from the Father and the Son in many places there, they do not accept (this) as referring to the first meaning of this name, namely, the essence, but due to their zeal against us, they immediately refer the discourse to the second, the hypostasis, that is, to the Person, and they affirm that it is said only concerning this; and this is the cause of their disagreement with us. And what am I saying about them? Because even from among us, countless people, from thinking personal characteristics to be essential, or essential characteristics to be personal, fall from the true doctrine concerning the divine. And this especially affects the multitude of unintelligent listeners from this: for if in the divine Trinity neither is there essence apart from hypostasis, nor is there hypostasis without essence, but also the divine essence is not considered in the hypostases, and the worshippers are hypostases in the essence, consequently also what is not considered in the essence alone, is easier, for the one not paying attention, to think to belong to the hypostases, and what belongs to one hypostasis alone, it readily seems to belong also to the essence, or also to the remaining two hypostases; because from things coexisting and inseparable and seeming to be especially the same, deception happens to those not paying attention.

2. And this also provides a great impetus toward the aforementioned deviations, namely that the meaning both of the

word "to proceed" and of the word "to go forth," seeming to mean "to go out," creates much opposition to the intended meaning for those not hearing these things with understanding. For they immediately think that some temporal and local going out is signified of the Holy Spirit's hypostasis, from some person to some thing, or place, or person. But it is not such. For with us, when it is said that the Spirit proceeds from the Father alone, it is understood instead that He has His subsistence from the Father alone, just as indeed it is; and therefore this is said with a qualification, and it does not signify a movement of Him from something to something and a going forth, but a most steadfast existence. But "to go forth" (πρόεισιν) (signifies) instead "to be poured forth," the abundance of His gifts toward us, but also by and from the Father. For in what manner we say the Son is begotten from the Father, that is, that He subsists with the Father indivisibly and eternally, not in place, nor in time, nor through something, but in Himself ineffably and beyond every cause, in the same manner we say also that the Holy Spirit proceeds from the Father; that is, that He subsists personally with Him beyond all understanding, not proceeding transitively, nor for a cause, nor temporally, nor toward anyone, remaining (with the Father); but according to a steadfast existence, and co-eternal with the Word of God, even though He has His being from the Father in a manner of generation, but His procession in another inexpressible manner.

3. Therefore, two things are readily available concerning the Holy Spirit, both existing and being said: essence and hypostasis; or, if it is pleasing to say, hypostatic procession and essential existence. For sometimes, looking toward His steadfast hypostatic procession, and declaring its cause, the theologians say that the Holy Spirit proceeds from the Father alone, hypostatically, that is, to state it by name in the present time. And sometimes, looking toward the steadfast essential existence of the Spirit, and striving to show to all the divine that He is consubstantial, and co-

equal, and co-natural with the Father and the Son, they theologize the Spirit in many ways as from both the Father and the Son; that is, essentially, as we will say more precisely in other (discourses), if God grants. Hearing these things, some both before and after the schism, not being able to understand, or perhaps even not willing (to understand), that all these things are said concerning the essence of the Spirit, they have supposed that they are said concerning His hypostasis, which they should not have supposed. So that if it were understood that the Holy Spirit is said to be from both the Father and the Son, and as consubstantial with the Father and the Son, and as proceeding to us from the Father through the Son, and not also proceeding from both the Father and the Son, that is, having the existence of His own hypostasis, the schism of such and so many churches would not have occurred. So that the same theologians, both saying that the Holy Spirit proceeds from the Father alone, that is, subsisting personally, proclaim the truth, and again stating that He has His being from the Father and the Son, not hypostatically, but essentially, speak most truly.

4. Therefore, let no one urge this upon us, as if we were saying that the Spirit has His being from the essence of the Father and the Son, and therefore it is then necessary that He also proceeds from the Father and the Son. For we are so far from being concerned about the proposed (doctrine), as the saints have been, that we have rather been made its champions. For if the Holy Spirit proceeds from the Father and from the Son because He has His being from the essence of the Father and the Son, and not from elsewhere, then also the Son of God, having His being from the essence of the Father and the Spirit, and not from elsewhere, is begotten from the Father together with the Spirit. But the second is absurd, and the first is similar. For in what manner the Son of God is personally said to be begotten from the Father, if the Spirit also (proceeds) from Him, in every way He will have two Fathers; thus indeed also the Holy Spirit, if He proceeds hypostatically from the

Father and from the Son, by all necessity He will have two projectors. And just as if there were two Fathers in the divine Trinity, there would also be two Gods in it, and two principles, according to the great Basil, even if they generate the Son by one generative power, even if by two, likewise if there are two not projecting in the same way, again two principles, and again two Gods; even if they project the Spirit by two projective powers, even if by one.

5. But if it is often said concerning the Holy Spirit that He is from the essence of the Father and the Son, but concerning the Son it is nowhere said that He is from the essence of the Father and the Spirit, it is not because He is not from there that this is kept silent, far from it. For it is a great heresy to think the Son to be from a different essence and not from the same as the Father and the Spirit; but lest the Spirit be suspected to be a Father, it is kept silent that the Son is said to be from the essence of the Spirit. Besides, it is fitting to believe concerning Person with Person consubstantiality, referring what is sought to what is confessed by all, the unknown to the known, the uncustomary to the customary, not at all the reverse. For how will the known be believed from things entirely unknown? It is as they say, upstream of rivers, just as those theologians proclaiming the Word not yet known by God to be God by nature, referred this unmanifested God to the one previously conceived in the opinions of all, persuading all of the Son's divinity, considering it sufficient for the acceptance of His divinity, if it is only believed that He is consubstantial with the God previously known to them. Thus, those wishing to persuade men, and especially the Pneumatomachi, that the Spirit is God, and consubstantial with the Father and the Son, do not refer the Son to the Spirit, that is, the known Person to the unknown, but completely the opposite, that is, the unknown to the known; thinking therefore, which is true, that if this is accepted, that the Spirit is of the same essence as the Son, that He is also God, will

immediately be accepted. For if the Spirit is consubstantial with the Son, and the Son is already confessed to be consubstantial with His own Father, then the Spirit is also believed to be consubstantial with the Father; since the Father is God by nature, and the Son is God by nature, the Spirit consubstantial with these also appeared to be God by nature; and the three are one God.

6. But it is also necessary to consider this, that the name of both essence and existence itself, instead of that of hypostasis, is in use among the theologians, as they themselves say explaining themselves. For the divine Cyril, writing to the Asians, says: "The nature of the Word of God was incarnate," that is, the hypostasis. And Chrysostom, also concerning the Holy Spirit, applying that prophetic (passage), "The Spirit of God will rest upon Him," here says the name of the nature concerning the Spirit Himself, that is, of the hypostasis. And simply many of the early (Fathers) used the names, sometimes pronouncing hypostasis instead of essence, and sometimes essence instead of hypostasis, and sometimes energy instead of essence or hypostasis; not as knowing these to be the same; far from it; but because from the beginning, not only Holy Scripture, but also the teachers of the Church were accustomed to use the words indifferently, often using them catachrestically, knowing that the words do no injustice when the matters are otherwise. For this is also the saying of Cyril. And again the same (Cyril) says, "It is necessary," he says, "for the one encountering the divine words, both to consider the persons, and the time, and for what cause each thing has been said, to reason; for thus in each matter the proper understanding will be found by the grace of the Spirit." And this also the divine Maximus has handed down as a rule. For he says: "Not always and all things having the same expression will necessarily be understood in one and the same way, but each of the things being said must be understood according to the underlying power of the place of Holy Scripture, if we are to rightly attain the purpose of the things being said." And Gregory

the Theologian also says that "neither let those contending about these things be ashamed, as if impiety is placed for us in names, but not in matters," and again, "Not in names, but in matters is the truth for us." And the great Athanasius, knowing the simplicity of the Italian language, accepted not the sound of the word, but the mind rightly having the meaning of the word "consubstantial"; therefore, he says, "For the words do not take away the nature, but rather the nature draws the words to itself and changes them." For the essences are prior to the words, but the essences are first, and the words are second to them; and the commonality of the word does not take away the difference of the matters, but the difference of the matters introduces different understandings concerning them, and is in no way harmed by the sameness of the names. For piety is not in the sounds of words, but in the correctness of the meanings; whence even if the word is genuine, but the meaning is spurious, we consider the one speaking as alien and rejected; and if it is foreign and unusual, but is said according to a pious meaning, because of the pious meaning we accept it among the pious. For to be impious is completely forbidden, even if someone attempts to clothe it in various words and persuasive sophisms, but to be pious is confessed as holy by all, even if someone uses unusual words, as long as the one speaking has a pious understanding, and through them wishes to signify what is piously understood. And the hierophant Dionysius also says that "it is unreasonable and foolish not to pay attention to the power of the purpose, but to the…" and again, "This is characteristic not of those willing to understand divine things, but of those receiving bare sounds, and clinging to elements and syllables and indistinguishable words, not passing into the intellectual of their soul, but murmuring outwardly about their lips and ears."

7. Therefore, things said catachrestically are not properly what they are said to be (because what they are is not said properly), but they are understood as the one speaking (intends).

But that we may return to the purpose of the discourse, these things ought to be thus observed by Orthodox listeners of the theologians, since also concerning the Holy Spirit it is sometimes said that He is from the essence of the Father, and sometimes that He is from the essence of the Son, and sometimes that He has His being from the essence of the Father and the Son, and sometimes that He proceeds from the Father. How, therefore, the one wishing to understand the theological utterances piously, taking each of the things said concerning the Spirit according to the purpose, according to the cause and the manner, and the understanding underlying the place of Holy Scripture, does not stumble at all. But if someone should be at a loss concerning these things, how the Theologians say essence from essence, that is, the Son from the Father, or wisdom from wisdom, or that the Son is begotten from the essence of the Father, (and) the Spirit (has His being) from the essence of the Father and the Son, or from the essence of the Son Himself, as it has been said; we say this, that in order that the consubstantiality might be shown, they often intend this very thing by "from the essence." For if this is not (the case), neither would the Father be Father by nature, nor the Son Son by nature, nor the Spirit from the Father by nature.

8. But saying the Spirit (is) from the essence of the Son, the saints do not say this as (Him) proceeding from the Son's hypostasis, but as Him being a Person also of the same essence, of which also the Son (is); just as also the persons of the human essence are from the same essence with each other; for Peter (is) from the essence of Paul, not from his hypostasis; for the essence (is) common, but the hypostasis (is) particular, characterizing each one, and distinguishing (them) from those who are consubstantial; and Paul likewise (is) from the essence of Peter, not also from his hypostasis; for the essence (is) one and the same, as some root and source producing both, and not indeed (as if they) proceeded from each other; so that even if the Spirit (is) from the essence of the

Son, He would not by all means also be proceeding from Him hypostatically; for what follows does not also reciprocate, but quite the contrary in every way, if He proceeds personally from Him, of necessity (He would be) also from His essence. For it is not necessary that if someone is consubstantial with someone, he also has from that one the cause of his existence, neither in the divine (realm) nor in the human; for the divine Persons are consubstantial with each other, but not causes of each other; and all men are of the same nature with each other, but in no way from each other. For if something is hypostatically from something, it is also necessarily related to that one according to essence; but if this (is the case), not by necessity (is) also that (reverse). For the Father is related to the Son according to essence, but He is not from the Son; and the Son also is related to the Holy Spirit according to essence, but He is not from the Spirit. But that we say both of these concerning the Father, that is, both that the Holy Spirit (is) from His hypostasis, and also from His essence, it is not necessary to be amazed; for if, having learned clearly from the Lord, we hold that the Father (is) the cause of the Spirit's existence, since this (is) according to the hypostasis, He would by all means properly be said (to be) from His hypostasis; and if this (is the case), by all means (He would be) also from His essence; but the argument does not reciprocate universally from this: for if (He is) from the essence, it does not follow that (He is) also from the hypostasis by all means. For Seth and Abel, each of them, would be said (to be) both from the hypostasis and from the essence of Adam; but each is very much from the essence of the other, but in no way from the hypostasis; since it is impossible for brothers to be from each other, and for the same one to be both father and brother to himself, and the same one both son and brother to himself. And according to this meaning, the divine Fathers denied the Holy Spirit to be from the essence of the Son; that is, consubstantial with the Son.

9. But it is necessary also to consider this, that if the Holy Spirit is consubstantial with the Son, then the Son is by all means consubstantial with the Spirit; for what is consubstantial with something, that is by all means consubstantial with it. But if, as some might say, the Father's essence is the cause of the Son's essence alone, or rather the essence of the Father and the Son (is) the cause of the Spirit's essence, again it is necessary to confess many essences in the Holy Trinity, some causing, and some caused; and if this prevails, we are far from the Arian madness. But if not, just as the Spirit is said to be from the essence of the Son, so also the Son (is said to be) from the essence of the Spirit, not because He is not of the same essence with the Spirit, for this reason this is said (for He is of the same essence with Him), but because just as the Spirit is called the Spirit of the Father due to His relationship and the cause from Him, the Father is not also called (Spirit) of the Spirit (for the Spirit would seem to be a Son), so also if someone says the Son (is) from the essence of the Holy Spirit, the Spirit would be considered a Father. So that when the venerable teachers say that the Holy Spirit (has His being) from the essence of the Father and the Son, this is the purpose for them all; for the Holy Spirit Himself speaks in them; and all their concern is to show Him to be co-natural and co-equal with the Father and the Son. And this the divinely inspired Cyril shows most clearly not only in the conclusions of the chapters concerning the Holy Spirit, but also in the book of the Thesaurus, sometimes indeed gathering that the Holy Spirit (is) from the essence of the Father, and sometimes that the Holy Spirit (is) from the essence of the Son, and sometimes that the Holy Spirit (has His being) from the essence of the Father and the Son, and sometimes that the Holy Spirit (is) of the divine essence, and sometimes that the Holy Spirit (is) not alien to the divine essence, and sometimes that the Holy Spirit is not divided from the divine essence, and sometimes that the Holy Spirit is consubstantial with the Father and the Son. But if (the phrase)

"from the essence of the Son" comes to the same (meaning) as the others (for the purpose of all the chapters there is one and the same), and those (other phrases) clearly show the co-naturality and consubstantiality of the Trinity, and in no way whence is the cause to the Spirit, and (therefore) "from the essence of the Son" similarly to the others signifies this very thing, and nothing else.

10. But that the Italians say hypostasis and essence and person, they themselves are witnesses, and the holy Augustine in his (treatise) On the Trinity, and Gregory the Theologian in his encomium to the holy Athanasius are witnesses. But if someone should say, why do all the theologians simply theologize the Spirit as from the Father and the Son? I say this, that being something from something, being said in many ways, is also said according to the manner of the persons in relation to each other, signifying consubstantiality; and this is likewise said both of divine things and of human things; according to which meaning we say that John is from the essence of Peter and of Paul and of the rest of men, not because he has been generated from all of them, but because he is of the same nature with them, and of their same essence; and according to this meaning the divine Fathers say the Holy Spirit (is) from the Father and the Son, which also having previously anticipated we said, wishing to show the co-naturality of the Spirit with the Father and the Son; and the cause (is) very clear; that of the heretics from all ages, no one gives trouble to the Church of Christ, presupposing this and inquiring whence the Holy Spirit proceeds, whether from the Father alone, or also from the Son, or even from Himself; but as many Pneumatomachi appeared, they blasphemed and rejected (Him) as completely alien to the essence of the Father and the Son, or inferior, and a third from them either in dignity or in nature; therefore also all the theologians contending against that purpose, both with "from," and with "with," and with "with," and with "through," and with "in," both essentially, and in all ways simply (saying) the Holy Spirit (is)

equal to the Father and the Son, and of the same essence with the Father and the Son, and Him being God, and God from God, and from both, and from both, and breathing from the Father and the Son, and proceeding from the Father through the Son, and not from the Son alone, and resting in Him, and being from the Father, and being with the Son, and proper to the Son, and not alien, and from the essence of the Father and the Son, and the similar things to these, that I may not speak of each one, all the divine Fathers striving to show that the Holy Spirit exists of the same essence and nature of the Father and the Son, both proclaimed, and wrote, and have handed down to us to believe thus; not therefore striving to show that the Spirit has the cause of His hypostasis (from the Son), for this is not their struggle; and this is clear even to the blind from their usages of the saints, both clearly interpreting the reasons of the words, and through their conclusions, and even through the inscriptions of the words themselves.

11. Therefore, concerning the Holy Spirit, two things being considered according to a primary understanding, essence and hypostasis, concerning indeed whence the Spirit has His essence, we in no way differ with those from Rome; far from it; but concerning the hypostasis of the Spirit alone is our difference. But they, being accused by us concerning the Person of the Spirit, that they say Him to proceed from the Father and the Son, but defending themselves concerning His essence, and bringing forward the things being said concerning this, do the same as if someone, being accused that he asserts David according to hypostasis to be a son of Adam and of Noah, but he should bring forward as the greatest justification, since David has his own essence from Adam equally and from Noah; or as if someone being brought to trial because he believes concerning the Word and the Logos of God, that He has His hypostasis from the Father and the Spirit, that is, that He is equally generated Son from both, but he should think it fitting to defend himself, saying, since the Logos

has His essence not from elsewhere, but from the Father likewise and the Spirit He possesses (it).

12. But that what is said may become more trustworthy to us, and be quite clear, with unveiled face, heart, and tongue, and with bright outspokenness of voice, we proclaim: that to be essentially (of the Spirit), that is, to have His own essence from the Father and the Son together, or rather equally from both, we both believe and confess, and we anathematize those who think thus; but that hypostatically, that is, personally, the Holy Spirit proceeds from the Father and the Son, we both deny, and we turn away from those who think thus. But thinking thus, we are not introducing new dogmas, but following all the theologians, who say some things concerning the essence of the Spirit, that the Holy Spirit (is) of the same essence of the Father and the Son, and the Holy Spirit (is) from the nature of the Father and the Son, and in short whatever has been said a little before; but what they write concerning His hypostasis, they do not say that the Spirit (is) from the Son, and (that) the Spirit has His existence from the Son; and whatever (is) similar to these.

13. But that we may conclude again where we began from this hypothesis, mentioning that to those wishing to listen to the voices of the theologians, this must be considered before all things, that of one essence and three hypostases being considered concerning the divine Trinity, all things whatever have been said by the theologians concerning God, are either said concerning the one essence, or concerning the three hypostases together, or concerning two of them in common, or most particularly concerning one of them; and this (is) an accurate rule to those listening intelligently to theological (matters); both neither to apply what is said exclusively concerning the divine essence at any time also to the three hypostases, nor to think the things said specifically of the three hypostases to be common also to the divine essence, nor to consider the things concerning two of them to be

common to the remaining one, nor to consider the particular (characteristics) of one to be common also to the remaining two; but both to keep the exclusive (characteristics) of the essence untouched and unchanged; and to preserve the common (characteristics) of all the hypostases, or of two, undivided; and the particular (characteristics) of each of the hypostases (to keep) unconfused both in relation to the common essence of the three, and in relation to the remaining hypostases; because what (is) particular to someone (is) unshared with the others, and what (is) common to some could not become particular to any; and just as essential (characteristics) could not become hypostatic, nor hypostatic (characteristics) essential, so neither (could) common (characteristics become) particular, nor particular (characteristics) common; for their pairings are mutually destructive; and just as the common becoming particular immediately destroys its being common, and the particular becoming common loses its being particular; so also the essential becoming hypostatic immediately ceases from being essential; and the hypostatic being transformed departs from being hypostatic.

14. Having discussed these things concerning the deviations from the faith, in the following (discourse), (unless complete silence should intervene), we will speak concerning the correct faith, God granting; again exhorting your love, that just as you are zealous to be Orthodox, you should also strive to possess love through (your) life, the queen of virtues; knowing that just as the memory of fire warms the body, so faith without love does not benefit the soul for the illumination of knowledge; and just as a soul without a body is not called a man, nor a body without a soul, so neither (is) love toward God, if it does not also have as a consequence love toward one's neighbor; and just as God demands abstinence from some healthy (people), but ingratitude from all, so (He demands) sharing from some having (it), but love from all; and just as the one loving his brother truly also loves God, so also

the one hating his brother also consequently hates God. For no road is equal to love, even if you should mention life itself, even the light, even the sun; for it is thus proper to our nature, as to associate with each other, and to have need of each other, and to love those of the same nature; and nothing (is) more beautiful and more divine than friendship and concord. For this is a single citadel impregnable to enemies; and true friendship toward those of the same nature is by nature the most divine and most perfect of all possessions.

15. But how those called from Christ ought to use friendship, the divine Chrysostom clearly distinguishes, saying, one must love the one loving (him) so that even if (his) soul should be asked for, and it is possible, not to withhold (it); and what am I saying, (one) must run toward such a giving; for nothing sweeter than such love could become; nor will anything painful fall out there; for a truly faithful friend (is) a medicine of life; a truly faithful friend (is) a strong shelter; for what would a genuine friend not accomplish? What pleasure would he not produce? What benefit? What safety? Even if you should mention countless treasures, you have said nothing worthy. But let us first speak a little concerning genuine friendship, and then we will show how much pleasure it has. One is moved seeing him and is dissolved and intertwined in a certain intertwining with him according to the soul, having an ineffable pleasure; even if he remembers him alone, he is stirred in his mind and is filled. I say these things concerning genuine friends, those of one soul, those willing even to die for those whom they warmly love; let us not simply understanding friends, consider those sharing tables, and from the appellation (alone) think the word to be understood; if anyone has such a friend as I say, he will recognize the words; he bears with him every day the same things as with himself; I know someone who, entreating holy men for a friend, entreated (them) to pray first for him, and then for himself. So great is a good friend, as to

be loved in place and time for his sake; not in word to show pleasure, which is often put on with pretense; only those having experience know (what true friendship is); both to ask a favor, and to receive a favor unsuspectingly from a friend; and when they command us, then we consider it a favor to them; but when they hesitate, we are grieved; we think we have nothing of what we have, which does not seem to be theirs; often we despise all our own things for their sake; for their sake we do not even wish to depart from here, and we consider their light more desirable than our own; friends... for indeed they are truly more desirable than light itself. I speak concerning genuine (friends), and do not be amazed; for it is better for us for the sun to be extinguished, than to be deprived of friends; it is better to live in darkness, than to be without friends; and how? I say, and do not be amazed. Many seeing the sun are in darkness of despondency, but lacking friends they would not taste any affliction; I speak concerning spiritual friends, those preferring nothing to friendship. Thus (was) Paul, who also said, "Who is weak, and I am not weak? Who is made to stumble, and I am not indignant?" Thus one must love, with a disposition set on fire. I have (something) to say that friends even surpass fathers and sons; but who (are) those loving according to Christ? Let not the word be merely on the lips, when with the others even this good has departed, but understand that among the Apostles (I speak of the leaders; but rather of those having believed), of all, he says, (there was) one soul and one heart; for not what (is) mine (was) then and what (is) yours. This is friendship, that no one considers his own things to be his own, but (considers them to belong) to his neighbor, and his neighbor's (things) to himself; that he spares the other's soul as his own, and that one likewise shows the same disposition. And how (is) this possible, they say? It is possible, since we wish, and very much possible; for if it were not possible, Christ would not have commanded it, nor would He have discoursed so much concerning love. Great (is)

friendship, and how great? No one could learn, nor could any word show (it), except experience itself. The one loving does not wish to command, nor to rule, but rather has gratitude being ruled; he wishes rather to bestow favors, than to receive favors; for he is disposed as if he has not fulfilled his desire; he is not so pleased doing well to himself, as doing well to (his friend); for he wishes rather to possess him, than to owe him; but rather he even wishes to owe him, and to consider him as owing him and he wishes to bestow favors, and he wishes to seem to bestow favors, but to be owing him; and he wishes to rule in benefaction, and not to seem to rule, but to repay; which also God did concerning Abraham, but rather concerning all men. He was about to bestow His Son for us, and that He might not seem to bestow (Him) as a favor, but to owe (Him) to us, He commanded Abraham to give his son, that doing a great thing He might not seem to do a great thing. For when there is not friendship, we even reproach benefactions, and we magnify small (ones); but when (there is) friendship, we even hide them, and we wish to show even great (ones) as small, that the one loved might not seem to have one owing (him), but we ourselves (might seem) to be owing to him, not him to have us owing (him).

16. I know that many do not understand what is being said; and the cause (is) this, that I am discoursing about a matter inhabiting heaven. What pleasure does he wish to compare for comparison with that from love? The reverence? The incorruptibility? But friendship surpasses all; and what am I saying these things? Even if you should mention the sweetness of honey itself, it will appear as nothing compared to this; for honey often even becomes bitter, but friendship never, as long as it is friendship; but rather the desire increases, and such pleasure never receives satiety. I have not yet shown how great the matter is; and a friend (is) sweeter than the present life; many, even after the loss of friends, did not wish to live ever after; with a friend, even exile would be easily borne; but without a friend, he would not even

choose to dwell in his own (home); with a friend, even poverty (is) bearable, but without a friend, even health and wealth (are) unbearable to such a one, having him entirely. I am choked that I am not able to speak from an example; for I would have known that I have said much less than the truth. And these things indeed (are) here, but with God (is) so great a reward of friendship, as it is not even possible to say; "Love," He says, "and receive a reward, for a matter for which a reward is not owed."

17. Have you seen a rule of truly (holy) friendship, salutary to all those using it? However, no one is able to preserve friendship unbroken to the end, unless he also yokes longsuffering to it and acquires it for his whole life; for these virtues are somehow near each other, and as some inseparable chariot, they carry to a fitting and most perfect beauty of piety toward God, the one having best practiced to drive (it); whence in one place, the most divine Paul says, “Love is longsuffering, is kind; love does not envy, does not boast, is not puffed up, does not behave indecently, does not seek its own, is not provoked, 1 does not take account of evil; does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, 2 endures all things; love 3 never fails,” and in another place the same (Paul), the one with the golden tongue, praising the longsuffering, clearly puts it thus, “But his soul resembles some peak or mountain, having a thin air, but receiving pure rays, and pouring forth transparent streams of springs, and putting forth many graces of flowers, like spring meadows and paradises, adorned with plants and flowers, and with flowing waters; if indeed there should be some clear sound, pouring much pleasure to those hearing; for either songbirds sit on the tops of the trees on the petals, and cicadas, and nightingales, and swallows harmoniously produce some one music, and the west wind gently falling upon the petals of the trees, joins pines and firs, and often imitates a swan, or puts forth a meadow of roses and lilies clinging to each other, and showing (it) shimmering

as a sea of dark blue, gently rippling; but rather one would find many images; for when someone looks at the rose, he will forget his grief beholding (it); when (he looks) at the violet, a shimmering sea; when (he looks) at the heaven; and such a one pleases not only in the sight, but also the very body of the one seeing that meadow makes (him) rather revive and breathe, so that he thinks (himself) to be rather in heaven than on earth. And there is also another sound, when water carried spontaneously from the peak through ravines, gently murmurs against the underlying pebbles with a quiet striking, so that it relaxes our limbs with pleasure, so as even quickly to bring sleep releasing the limbs to the eyes.

18. You have heard the narrative with pleasure, and perhaps even longed for solitude; but the soul (is) much sweeter with longsuffering. For not that we might depict a meadow, nor that we might bring the discourse to a demonstration, did we touch upon this image, but that seeing from the depiction how great (is) the pleasure of the longsuffering, and that someone associating with a longsuffering man would be both pleased and benefited, you should pursue such similar places. For when no violent spirit goes out from this soul, but rather gentle words and approaches, and truly imitating that gentle west wind, which has a gentle blowing, and imitating the songbirds, how is this not better? For the air falls upon the body with the word, but it revives souls, and (this is) agreed; for nothing so harms the human race as to despise friendship; just as nothing again (is) so right as to pursue it. This (is) a rule of most perfect Christianity; this (is) an accurate boundary; this (is) the highest peak, to seek the things commonly beneficial; for thus one is able to make imitators of Christ, as to love one's neighbor. Do not seek your own, that you may find your own; for the one seeking his own, does not find his own; for one's own benefit lies in the benefit of one's neighbor, and do not exchange his for this. Do not exchange the love toward your brother for any of the things, because he possesses the most

precious of all within; it is better having lost many possessions to acquire one friend, than having lost one friend to acquire many possessions. Have you paid attention to the things said? Have you marveled at Chrysostom's wisdom, his composition, his harmony? May there be grace to you from God, and zeal, and awakening toward good things; but let not the praise be only in words, and the wonder in thought, but also with works strive to be longsuffering toward all, and to have all (people as) friends, that both living you may have all (people as) praisers, and having departed from here, you may enjoy immortal fame, and the unfading good things with Christ; may it be granted to all of us to attain these things in Him, to whom belongs all glory, to the Father and to the Spirit, unto the ages. Amen.

DISCOURSE VII.

WITH VERY MANY USAGES OF THE HOLY (FATHERS) CLEARLY SHOWING THAT THE HOLY SPIRIT PERSONALLY PROCEEDS FROM THE FATHER ALONE

1. Do you then keep unforgotten the promises spoken to you in the previous discourses? Or is some reminder concerning them necessary? I indeed do not think you so quickly become forgetful of the things you have heard; but since also many are present now who were not present then, and some of those have perhaps forgotten, nothing prevents us from briefly reminding concerning them; for the repetition of the things said will be useful to all, becoming a reminder to those who have heard, and a preparation for the things to be said to those now hearing for the first time. Therefore, we promised not just in the introductions of the discourses, first indeed to show the causes of the deviation, then also to clearly demonstrate from the words whether this our doctrine concerning the Holy Spirit is Orthodox or not. And we

immediately added the cause of these things concerning the Spirit, as necessary, that we might also know what kind of piety it is, having spoken, (so that) we might escape the deviations from it as far as possible. But what are the causes of the deviation? That the difference of the Spirit's procession is understood indifferently, and the unbefitting introduction of reasonings into the divine words, and also that the Spirit is said to be from the essence of the Son, instead of this being understood by some as (Him being) from His hypostasis, and further how it is necessary to guard against these things, the discourses spoken to you have sufficiently shown. But it is necessary also to examine whether this our doctrine concerning the procession of the Holy Spirit is Orthodox, or perchance unsound and divergent; and (it is necessary) for the guardian of the correct faith, by witnessing witnesses, to show and confirm (it). But I think you being faithful, and having been nurtured by Orthodox words, do not wish (to believe) such things from elsewhere than from those serving the correct word and the truth, which it is always and by all necessary to do, and now not least. For it is customary in such unbefitting (cases) for no one from himself and his own belly, as it is said, to dare to interpret divine dogmas; for this (is) absurd and dangerous and unstable; but receiving (teachings) from the Spirit and from His saints, to teach and witness concerning the Spirit, (this is) secure and unwavering and trustworthy.

2. And indeed first let the Confessor Maximus come forward confessing the truth; who, in the epistle to Marinus, presbyter of Cyprus, whose beginning (is), "By divine law according to God," says these things concerning the synodical (letters) of the now most holy Pope: "Of those (chapters) which you have written, not so many as you have written, but of two only which belong to theology, one indeed exists concerning the procession—and from the Son—of the Holy Spirit, and the other concerning the divine incarnation, that he has written (that) the

Lord (is) not without the ancestral sin, as a man"; and concerning the first, they brought forward agreeing usages of Roman Fathers, and of Cyril of Alexandria from the treatise composed by him to the holy John the Evangelist, from which they showed themselves making the Son the cause of the Holy Spirit's procession; for they know one cause, the Father, of the Son and of the Spirit; of the one according to generation, of the other according to procession; but that they might show the likeness of essence, and thereby show the consubstantiality of the essence and its unchangeableness. And the second, formerly indeed the true eparch of this great city, but later an accurate canon of asceticism, the blessed Nilus, in his discourse concerning the Trinity, thus theologizing concerning the Spirit says: "The holy and catholic Church dogmatizes the Father alone as unbegotten, but the Son as begotten from the Father, but the Holy Spirit as proceeding, and Him from the Father alone, but not also from the Son." How supernaturally, O Father, you have refuted the accusations of some, theologizing the Spirit (as being) in the Father alone, but not also in the Son! But since he is gone, let some Roman come forward, indeed, witnessing these things; who (is) this? The hieromartyr Jerome, in the epistle to the divine Damasus, adds thus: "We believe also in the Holy Spirit, who proceeds from the Father uniquely and truly." With these (is) a worthy witness the wise Justin, adorned with the crown of martyrdom, who very clearly declares that as the Son (is) from the Father, so also the Holy Spirit proceeds from the Father uniquely and truly, except the mode of existence. For the one shone forth from light as begotten, but the light (proceeds) from light also itself, not as begotten, but as proceeding; and the divine Metrophanes and Theodore the Studite have handed down to the Church of Christ to hymn: the one (saying), "Only Father-caused, as having begotten the Word, and the Spirit having proceeded ineffably," having comprehended (this) with fitting reasonings and scriptural teachings, "we worship one God tri-sun"; the other (saying), "Only unbegotten Father, and

only Light, radiance of Light, and only remaining God, Holy Spirit."

3. And how many also say these same things harmoniously; but John of Damascus, the theologian much later than many, who would willingly pass him by? Who also beginning his theology, "I will say," he said, "nothing of my own, but gathering into one the things labored upon by the most excellent of teachers, I will make the discourse as concise as I am able"; and he says these things that we may know that whatever he says, all the theologians say; who also in his discourse to Theosophos concerning the Lord's burial, says such things: "This (is) what is worshipped by us: Father, unbegotten generator of the Son, for (He is) from no one; Son, begotten of the Father, as having been generated by Him; Holy Spirit of God and Father, as proceeding from Him; which also (is) said of the Son, as being revealed by Him, and being imparted to creation, but not having existence from Him." And in the epistle to the monk Jordan: "One God (is) to us," he says, "the Father and His Logos and His Spirit. Logos indeed unoriginate offspring, therefore also Son; and Spirit unoriginate procession and issue, through the Logos, that is, from the Father; as Spirit of the mouth of God, proclaiming the Logos." And in the eighth chapter of his dogmatic (work): "We say the Holy Spirit (is) Spirit of the Father, as proceeding from the Father; for there is no movement without the Spirit; and the Son (is) Spirit, not as from Him, but as through Him proceeding from the Father; for the Father (is) the only cause." Likewise also in the fourteenth (chapter): "It is necessary to know," he says, "that we both say the Holy Spirit (is) from the Father, and we name (Him) Spirit of the Father, but we do not say the Spirit (is) from the Son;" and again (he says) those things of himself, whatever are fitting to the cause, source, generator, (being) appropriated to the Father alone, but whatever (are fitting) to the caused, Word, (being appropriated) to the Son. Also Gregory of Nyssa, in his discourse concerning the

names of God, "All the persons of man," he says, "do not have their being from the same person according to the proximate (cause), so as to be many and different in relation to the causes and according to the causes, but not thus (is it) concerning the Holy Trinity; for not (is there) a person and the same of the Father, from whom the Son is begotten and the Holy Spirit proceeds; but we confidently say one God, the Father properly being the cause with those from Him." And in the same discourse concerning the knowledge of God, he says, "The Spirit proceeding from the Father's hypostasis; for this (is) why (He is) Spirit of the mouth, but not Logos of the mouth," David has said, that he might confirm by this the processionary property to the Father alone. What (could be) clearer than this theological testimony, for the hypothesis before us?

4. And also the blessed Theodoret of Cyrus, whom the Third Synod proclaimed a teacher, once contending with Cyril, when he in his defense against Nestorius anathematized (him), saying that the Only-Begotten Son of God "possesses all things whatever also the Father (possesses), and has as His own and essentially inherent in Him the Holy Spirit," taking hold of this phrase, "if indeed," he said, "you say the Spirit (is) consubstantial with the Son, but proceeding from the Father, we will agree, lest we be shown to be impious to the phrase; but if (you say Him) as having existence from the Son, we reject this as blasphemous and impious; for we believe the Lord saying, 'The Spirit, who proceeds from the Father,' and the most divine Paul likewise saying, 'We received not the spirit of the world, but the Spirit who is from God.'" But if someone says that all the chapters written by Cyril against those things were anathematized by the Fifth Synod, let him remember that not even the defense against these things was at all harmed, but (Cyril) comes forth as Orthodox; since when (some) found fault with the great Cyril concerning these things, it is written that he immediately both said and wrote, not to say

"from Him," (the Son) the Holy Spirit having existence, but (to say Him) as proceeding from the Father, and (to say Him) as not alien to the Son, according to the (shared) essence.

5. But that we may further establish our (position), let also the most holy Pope Damasus come into the midst; who in the epistle to Paulinus of Thessalonica, puts it thus: "If anyone does not say the Holy Spirit (is) from the Father truly and properly, as also the Son (is) from the divine essence, and God Word God, let him be anathema." What then would one say against the divine Cyril, which he clearly sets forth in his discourse concerning the Trinity? "Three adorable hypostases," he says, "are known and believed, in an unoriginate Father, and an only-begotten Son, and a Holy Spirit proceeding from the Father; the one begotten, as (is) the Son, but proceeding, as has been said, from the Father alone, as from a mouth, having appeared through the Son, and having spoken through all the holy Prophets and Apostles." And again: "Just as the Son (is) from the Father by generation, so also (is) the Holy Spirit from the Son by procession"—away with the blasphemy and the polytheism! For one (is) with us the cause of both persons, the Father. O blessed Cyril, how divine (is) your voice, how you have freed us from troubles by saying "proceeding"! And that (to say) the Spirit (is) from the Son according to existence you call a polytheistic dogma. And those from the East, sending (a letter) through Theodoret to John of Antioch, and defending concerning the things said and written at the Third Synod to the aforementioned luminary, write thus word for word: "Having commonly read the Egyptian writings, and having accurately examined their meaning, we found (them) agreeing with the things said (by us), the things sent from there; for the evangelical voice is clearly sounded; both perfect God and perfect man our Lord Jesus Christ is proclaimed by them; and the Holy Spirit, not having existence from the Son, but proceeding from the Father, (is) proper to the Son, as being called consubstantial." Therefore beholding the

correctness in the writings, we hymn the One transforming the stammering tongues of those serving (Him) from discordant sounds into sweet harmony.

6. And that the impious Nestorius indeed wrote not in his own creed to believe also in the Holy Spirit, who proceeds from the Father, but not also from the Son, the Third Synod received the dogma, and did not at all contradict this, you possess the strongest and most unadulterated mark of our Orthodoxy; for with this having prevailed from afar, not by the local (decisions) of the Synods, (but by the ecumenical), the sound (parts) of the dogmas remain unshaken, but all (parts) not thus being (sound), it refutes, both by scriptural necessities, and by public rejections, and by the other punishments, how (is it) not most terrible (that) this blessed Synod, having defined all things with the fitting form, passed over in silence the discourse concerning the procession of the Holy Spirit, (a discourse) brought forward against Nestorius? How also, when Nestorius said both things, both that the Spirit does not have existence from the Son, and that Christ (is) a mere man, they convened indeed concerning the one, but did not convene concerning the other? Or did they hate the falsehood here, but accept (it) there? And these things (were done) by the divine Cyril, having accurately set forth all things word for word in his twelve anathemas, by which Nestorius was cast out? But if neither teaching Nestorius, nor judging him, nor voting against him, nor recalling him as a friend, they appear not at all to blame him concerning theology, how (is it) just to go against the Fathers, whose opinion has been judged to be the vote of God? For if it is worthy of anathema to believe that the Holy Spirit does not proceed also from the Son, why did the Synod not demand Nestorius, saying this, to anathematize (it), setting forth in detail what it was necessary for him to anathematize?

7. And it is right not to pass over in silence also John with the golden tongue in the discourse, who in the first of the

(discourses) concerning the incomprehensible says that "I know that God is everywhere, but how, I do not know; I know that He begot a Son, but how, I am ignorant; I know that the Spirit (is) from Him, but how (He is) from Him, I do not at all understand." And in the 61st homily on the Gospel according to John he writes: "For all things of the Father are also of the Spirit." And the blessed Augustine, in the fourth book of On the Trinity, "It is clear that all things whatever the Father has, belong not only to the Son, but also to the Holy Spirit." But also the one named for theology, Gregory, removing us from causes, in the discourse concerning the Holy Spirit says: "One God (is) to us, because the Godhead (is) one, and all things have reference to one (cause)." Consider what the teacher says; because also the Spirit is referred to the Father as cause, for this reason also the Trinity (is) one Godhead, and one God (is) to us; the discourse also showing the opposite; that if the things proceeding from the Father do not have reference to one only cause, then the Godhead is not one, then the Trinity (is) not one God; but if the Son alone is referred to one cause, the Father, but the Holy Spirit (is referred) not to one, but to two, this theologian does not speak truly, saying that all things from Him have reference to one. Again the same theologian says explicitly thus: "All things whatever the Father has, (belong) to the Son, except the cause." This "except the cause," if anyone should think (it refers) either to the Son (being) a cause in relation to the Father, or to the Son being said (to be a cause) of Himself, he is utterly foolish; for who of men, speaking concerning a son, telling those hearing that he has all things of his father, brings this as proof, either that he is other than being a son of his father, or that he is a cause to himself?

8. And the great Basil, in his writings against Eunomius, says that the things common to the Father and the Son, these are also common to the Spirit. Which (are) the common things? All things, except the unbegottenness and the generation and the

procession; and this he, shining forth from heaven, did not first say from himself, but receiving (it) from Dionysius the Areopagite, just as indeed he also (received it) from Christ; how then are the sayings from him concerning the matter at hand set forth? Thus: "Whatever the theological discourse assigns as communicable and co-essential to the Father and the Son, (it assigns) also to the Holy Spirit." But if these things have this mode, and according to some it is common to the Father and the Son to project the Holy Spirit, this will also be common to the Spirit, and He will personally project Himself; which (is) alien to the correct doctrine concerning the Spirit. The same things as these also John the Syrian, as some seal of the theologians, in many of his chapters sets forth in many ways, now indeed saying: "All things whatever the Son is, the Spirit also (is), except being Son"; now indeed, "All things (belong) to the Son also to the Spirit, except generation"; and now indeed, "All things whatever the Father and the Son have and are, the Holy Spirit also has and is, except the unbegottenness and the generation."

9. And these things indeed each of the theologians sets forth privately, but all (set them forth) commonly, (saying that) all things common to the Father and the Son, these (are) also common to the Spirit; and turning to what has been declared by them, they also question the discourse, and confirm (it), saying thus: "Which (are) the common things? All things, except the unbegottenness and the generation and the procession." Therefore, as the Father does not have to be begotten, or to proceed, for these (things are) proper to others, and not common, thus each of the remaining (persons), both has to generate, and to be (begotten), and as the Son has to proceed, but not also from the Spirit, thus also the Spirit, not also from the Son; and as the Spirit in no way has generation, thus also the Son in no way has procession; and as the Father (is) only cause, but not also caused, thus also the Son and the Spirit (are) only caused; but not the Spirit only caused, but

the Son also both cause and caused; and as the Son (is) a perfect, unoriginate offspring, from the Father alone, thus also the Holy Spirit (is) a perfect, unoriginate procession, from the Father alone; and as the Son (is) immediately from the Father by generation, thus also the Holy Spirit (is) immediately from the Father by procession, and none of these things (are) successively in place; and as the Father (is) at once the only cause of both, thus also the Son and the Spirit (are) from the Father alone at once caused, and none of these things (are) successively in time; and as the Son, not through another mediator, is begotten personally from the Father, thus also the Holy Spirit, not through a mediator, proceeds hypostatically from the Father; and as all things whatever the Father and the Holy Spirit have, the Son also has, except the unbegottenness and the procession, thus all things whatever the Son has, the Spirit also has, except the generation; and as the Father (is) the only cause of both the Son and the Spirit, thus also the Son and the Holy Spirit (are) from the Father alone caused, but not the Son alone from the Father, but the Spirit both from the Father and from elsewhere; for this the royal voice of the Church refutes, theologizing thus to those objecting: "God generates not as a man, but He truly generates, and what has been generated from Him shows a Word not human; He shows a Word truly from Him; and He sends forth the Spirit through the mouth, not such as (is) human, since neither (is there) a bodily mouth of God; but the Spirit (is) from Him, and not from elsewhere." Let everyone who wishes consider that this "not from elsewhere" (is) a common hypostatic (attribute), and encompasses all things apart from God and Father, whether someone speaks of the Son, or the creatures, or any other nature altogether incomprehensible. But if someone of Christians does not accept these things said by us closely, it is necessary for this one to sing a recantation, as if he had fallen from the track, and immediately to believe the opposite of these things; that is, that as the Father has both to generate and to proceed, thus

also the Son (has) to generate by Himself, and the Spirit specifically to proceed; and as the Son personally projects the Spirit, thus also the Spirit generates the Son hypostatically; and as the Son (is) not only caused, but also cause, thus also the Spirit will be both cause and caused; and as the Spirit (is) not from the Father alone, thus also the Son (is) not from the Father alone; and as the Spirit (is) from the Father through a mediator, thus also the Son (is) from the Father through a mediator. But that we may not even pollute the air by speaking the blasphemies arising from here, let this be said instead of all things, that if one of the properties considered in the Trinity is confused, immediately all things not common in this way are confused, both the proper (properties), whether person is the middle (term), or time is what separates, or place exists between the Father and the Son and the Spirit, connecting and separating the hypostases, the immediate to the mediate, and the united to the divided, and in all things and always it is diametrically opposed.

10. But let us return to the proposed discourse, that also the much-suffering Athanasius, agreeing with the aforementioned Fathers, in his discourse On the Trinity says: "God (is) the beginning of all," according to the Apostle saying, "God the Father from whom (are) all things," for the Logos also (is) from Him by generation, and the Spirit from Him by procession. Likewise also both in the first book of his theological (works), and in the second, "The Father (is)," he says, "alone unbegotten, and the Father alone (is) the source of the Godhead." Similarly to this also the great Paul and the much-wise Dionysius in the chapter On United and Distinct Theology says: "The Father (is) the only source of the super-essential Godhead." Let those having ears to hear, hear, and those having understanding understand: "The Father (is) the only source of the super-essential Godhead," he says, not only generator and producer; for according to these also (He is) the begetter of God. What (could be) more demonstrative and clearer than this testimony? For "alone," or "only," or "solely," wherever it is said,

being most proper, does not at all admit any communion with another, precisely by this "alone," or "only," or the added defining (word); but if this "alone" is at all removed, it will no longer be said "alone."

11. Upon all these things the Synod gathered first at Nicaea declares to the questioning philosopher (that it) receives one Godhead of the Father generating the Son ineffably, and of the Son generated from Him, and of the Holy Spirit proceeding from Him, the Father. And observe here the accuracy of the theologians, how not simply and indefinitely the proceeding (is) established as proper to the Spirit, but with a most clear definition, they all say (that) the proceeding from the Father (is) altogether proper to the Spirit, foreseeing and pre-refuting the superfluous addition, lest anyone should think that the Holy Spirit also proceeds from the Son; for since the one (word) "begotten" introduces the Father into the mind, but the (word) "proceeding" not thus, for this reason they all defined (that) the proceeding from the Father (is) proper to the Spirit. And before all these things, the Lord Himself (said it); through this they all show whence the Spirit has existence; whence some say, "The Father (is) the only cause of the Son and the Spirit"; and others, "The Holy Spirit proceeding from the Father alone"; and others, "The Spirit (is) from the Father alone, but not also in the Father alone does the processionary property subsist"; and others, "Whatever is fitting to cause, (is) appropriated to the Father alone"; and others, "Only from the Father, from whom both the Son and the Spirit have proceeded"; and others, "From the Father," they say, as if pointing with a finger, whence the Spirit has existence; just as the Synod clearly defined everywhere here. Who then among the remaining will dare to contradict these things, unless he would be shown to be openly fighting against the Divine Spirit?

12. These things thus being presupposed, tell me concerning the Trinity itself, what seems (right) to you? If indeed

the Holy Spirit also proceeds from the Son, ought not this saying to have been written in the Gospel? Ought it not to be borne in the epistles of the Apostles clearly thus, they caring everywhere for their true knowledge of God? Ought it not to be contained in the confessions of the Martyrs? Or if it was not found written in these, ought it not to have been written by the holy teachers both the aforementioned and the rest, as a necessary thing, and great, and of the indispensable things, this voice being? But now, (it) is found in none of the aforementioned; and this (teaching), having been silenced by all the aforementioned, has been silenced as not being, and (is) altogether worthy of silence; just as indeed what has been confessed by all, has been confessed as worthy of all confession and proclamation. But if the teachers deciding have decreed contrary to what is being said, (are they) not worthy of blame, they striving to silence this? For there is equal boldness and self-will, both to give silence to the dogma proclaimed by the saints, and for what has been silenced by them from eternity, to be proclaimed by us now; but publicly to teach what is diametrically opposed to their dogmas, what excess of shamelessness does it leave behind? These things thus being so, shall we endure to make a change of faith? And these things after having passed through so many dangers, and having endured so many terrible things, now in the completion of life, and in this deep old age, when nothing else is expected by us, than to receive the crowns of piety and endurance as far as possible? How then will the earth not immediately be eaten up, and swallow us living? How will heaven bear so great madness, and fire will not suddenly be kindled from there against us? With what eyes shall we afterwards behold the sun? What shall we answer to the saints in the day of judgment, that the faith which they conquered with words, with sweat, and with blood, after so much time has passed we have completely lost from our minds? Almost all the good things in the world have been taken away from us through impiety—cities, lands, fields, vineyards, principalities,

honors, possessions, and also we have become a reproach to all people, and now shall we abandon this (faith)? By no means, O Lord of all, may you allow this to happen, but preserve all here in Orthodoxy, by the prayers of the Orthodox Fathers. And these things indeed (are) here.

13. But let us come here again concerning love, let us remind (you) of your love; that every rational soul possesses three (powers), reason, anger, and desire; if there is love and philanthropy in the anger, and purity and temperance in the desire, the reason is then enlightened. But if there is misanthropy in the anger, and licentiousness in the desire, the reason is darkened. Reason indeed is then healthy and temperate, when it has the passions subjected, and spiritually contemplates the reasons of God's creatures, and wholly draws near to the holy and blessed Trinity. Anger indeed again is then moved according to nature, when it loves all people, and has neither grief nor resentment towards any of them. Desire (is then moved according to nature), when by self-control and humility it mortifies the passions, that is, the pleasure of the flesh, and the pursuit of money, and of fleeting glory, and is turned towards divine eros; for desire also has its movement towards three (things), either towards the pleasure of the flesh, or towards empty glory, or towards the deceit of money, and through the irrational pursuit of these, it despises God and divine things, and forgets its own nobility, and becomes beastly towards its neighbor, and darkens the reason, and does not allow (it) to look up towards the truth; of whom the one having acquired a higher mindset, from here enjoys the kingdom of the heavens, and lives a blessed life, awaiting the laid-up blessedness for those loving the Lord.

14. For without love no one will see the Lord, and the most divine Paul testifies, saying, "You are the body of Christ and members in part. And whom God has placed in the Church, first Apostles, second Prophets, third Teachers, then powers, then gifts

of healings, helps, governments, kinds of tongues. (Are) all apostles? (Are) all prophets? (Are) all teachers? (Are) all powers? (Do) all have gifts of healings? (Do) all speak with tongues? (Do) all interpret? But desire the greater gifts. And moreover I show to you a way surpassing (all others). If I speak with the tongues of men and of angels, but do not have love, I have become a resounding bronze or a clanging cymbal. And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith so as to move mountains, but do not have love, I am nothing. And if I give away all my possessions, and if I deliver my body that I may be burned, but do not have love, I profit nothing." If indeed Paul, having all these things, would not have profited without love, who then without this will behold the Lord? But rather Paul would not even be Paul, nor would he even have all these surpassing gifts of the Spirit, unless he possessed love; but through the abundance of love, he (became) Paul instead of Saul, and a vessel of election, and a mouth, and an imitator, and such things.

15. The divine Chrysostom, elaborating similarly on these sayings, proceeds thus: "Therefore, brother, even if you fast continually, even if you lie on the ground, even if you wear sackcloth continually, and benefit no one else, you will have accomplished nothing great; for in the beginning, this especially surpassed those great and admirable men; and examine their life with accuracy, and you will clearly see that none of them considered their own (interests), but each (considered) those of their neighbor, whence also they shone forth more. For also in Moses, (he) accomplished many and great wonders and signs, but nothing thus made him great, as that blessed voice which he sent forth to God, saying, 'If you forgive them their sin, forgive; but if not, blot me out of the book which you have written.' And David: 'I the shepherd have sinned, and I have done evil, but these the flock, what have they done? Let your hand be upon me, and upon the house of my father.' And the blessed Paul: 'I wished to be anathema

from Christ for my brothers, my kinsmen according to the flesh, who are Israelites.' And I speak of love not the circumscribed (love), but the (love) poured out upon all; for if the eye has forethought for the whole body, if it should turn to the hand, and turning away from the other members of itself, should attend only to that one, does it not harm the whole? Rightly thus also we, if we should extend the love owed to God to the whole Church, to some secondary limit, both we ourselves, and those (others), and the whole are harmed. Love (is) root and source and mother of all good things; for as a root it sends forth countless branches of virtue, and as a source it brings forth many streams, and as a mother it embraces within her own bosom those turning to her; which also the blessed Paul, calling the fruit of the Spirit, said thus, 'The fruit of the Spirit is love, joy, peace, longsuffering,' and observe here the accuracy of the teaching's sequence; he placed love first, and then he mentioned the things following; he placed the root, and then he showed the fruit; he laid the foundation, and then he brought forward the building; he began from the source, and then he came to the rivers; for neither can the hypothesis of joy enter beforehand, unless the root of love appears; neither can we well intertwine the things of peace, unless we first consider all the things of our neighbors as our own. Whence also he then says, 'Who will separate us from the love of Christ? Tribulation? Or distress? Or danger? Or sword?' and whatever he places in order; borrowing this voice with unwavering and living heart, say, 'Who will separate us from the love of brother? Tribulation? Or distress? Or danger? Or sword?' for to the same end and resting place both these ways lead."

16. And the God-wise Dorotheos does not present the worker of holy love to us as if before our eyes, saying thus: "Suppose to me two ladders to exist, one ascending upwards into heaven, and the other descending into Hades, and you stand on the earth, in the middle of the ladders; if you do not wish to reason, or

to say, how am I able to fly from the earth, and to be raised once for all upwards to the top of the ladder? For it is not possible, nor does God demand this, but guard yourself for the time being from descending downwards; do not speak evil of your neighbor, do not strike, do not mock, do not revile, do not provoke, and from then on begin also to do good in a small way, through comforting with words, through sympathizing, and if he has need of something, to give it to him; and thus ascending one step at a time, you arrive also at the very top of the ladder. Through helping your neighbor little by little, you come also to willing what is beneficial to him as what is beneficial to you, and his benefit as your own. Do not say, 'Great are the virtues and I am not able to attain them,' for this is either of one not hoping in the help of God, or of one hesitating to undertake anything good. Do not consider how far you are from virtue, and you will begin to be afraid and to say, 'How am I able to love my neighbor as myself? How am I able to care for his afflictions, as for my own?' But cast for the time being the beginning of your petitions to God; show Him your intention, and your zeal; if we seek, we will find; and if we ask God, He will enlighten us. And again the same one says, 'Be united with one another; for as much as one is united with his neighbor, so much is he united with God; and as much as one is united with God, so much is he united with his neighbor.' And I say to you an example from the fathers, so that you may understand the power of the word. Suppose to me a circle to be on the earth, place your mind on what is said; consider this circle to be the world, and the middle of the circle God; and the lines from the circumference to the center, the ways, that is, the conduct of men; for as much as the saints enter inwards, desiring to draw near to God, according to the proportion of their entry they become near to God and to one another; and as much as they draw near to God, they draw near to one another; and as much as they draw near to one another, they draw near to God; similarly understand also the separation; when

they separate themselves from God, and turn outwards, it is clear that as much as they go out and distance themselves from God, so much do they distance themselves from one another; and as much as they distance themselves from one another, so much do they distance themselves from God; behold, such is the nature of love; so that, what I said a little before, without love, no one will see the Lord. May we all strive to acquire it, so that through it we may draw near both to God, and through Him partake of the eternal good things. Amen."

DISCOURSE VIII.

SPOKEN IN THE SAME PALACE; CLEARLY DEMONSTRATING THAT THOSE WHO DARE AN ADDITION [TO THE CREED], BOTH SYNODICALLY AND PRIVATELY THE DIVINE FATHERS SUBJECT TO ANATHEMA

1. If our discourse had been directed toward another aim, or had held for itself another end as its mooring, I would have fitted this proem with proems appropriate to that aim and discourse; but since the present discourse also tends toward the same aim as what has been said before by us, it suffices to begin what follows without a proem. And indeed we say, that if some man were the first to theologize concerning the Holy Spirit, his word might perhaps have room for correction, or let him propose some further definition to it, or even change the name itself, so that ignorance also might be reconciled with this; but since the Master of all most clearly delivers this, saying that He proceeds from the Father, who will still dare to open his mouth against Him, so as to alter what is from the Father, or to deny it, or to add to it, or to take away from it, or to doubt how to confess it? For just as he who ascribes the generative property to both Father and Spirit, that one is he who confounds the Trinity into a Dyad, but not he who,

preserving the dignity of the generative property to the Father alone, insofar as He is Father, so also he who ascribes the projective property to both the Father and the Son, this one is he who conjoins the un-conjoinable, not he who preserves the things delivered concerning Christ inviolate and unreduced. So that also the Father alone is unbegotten, being absolutely distinguished in relation to each hypostasis; for in relation to another, either "having risen above" or "having been placed below" is said; and He alone is Father, being relatively distinguished in relation to the Son; and He alone is the Projector, in this way according to another unknown and beyond us relation, being distinguished in relation to the Holy Spirit.

2. Therefore, he who most genuinely contends for the truth will neither be ensnared by the complexities of syllogisms, nor will he be stolen away by the misinterpretation of the Scriptures, so as to yield from thence to any kind of opinion, but he will follow the ancient teaching of the Fathers, and to the faith which they have delivered from the beginning, to this alone he will adhere, and he will turn away from everything contrary to their tradition as impious, allowing nothing towards its acceptance, neither logical proofs, nor the supposedly scriptural arguments, which many falsely fabricate. For He gives us to be confident in the traditions of the divine Fathers, not simply the plausibility of proofs, but also all the Old and New Scripture, agreeing with their words, and before the Scriptures, their incomparable conduct according to virtue, and their angelic life, and the power of miracles. For these things were clearly a testimony to them at once, both by their life and by their exactness according to piety; with these also they subdued gentiles, and converted them to piety.

3. Therefore, from what has been said, it is clear that we are pious, we who thus say that the Holy Spirit proceeds from the Father, and not also from the Son; for this is not our own opinion and a newer one, but, as has been shown, it is that of the Fathers,

both ancient, and in this confession the great champions of Orthodoxy lived together, or rather, by this they live even after death; but this will also be clearer from thence, not only from the words, as one might say, of the saints alone, but also from their works, and the gifts of the Spirit which they received; for behold, from the Lord's Incarnation, four hundred and twenty years have passed, in all of which we have revered this holy faith, and all the aforementioned were perfected in this same faith, as has also been shown beforehand, through them the saints have been known to us; before them the chorus of the Apostles, and with them the host of the martyrs, and the whole catalogue of the sacred and other teachers; and simply all who contended for the truth in deed and word unto death; and indeed also the circle of the Prophets, even if in a more obscure way, theologized the Spirit from the Father. If this faith is erroneous, those perfected in it have all certainly perished; and they wrote their words only for the sake of ambition, and endured their labors for the sake of display, and thus they all ran in vain, and thus we and those before us are deceived, honoring them as saints even after death; but these things are not so, they are not so; for God Himself both glorified those living and those departed with various and countless miracles, and their memory abides unto the age; and there is no other faith under heaven orthodox and most true, if not this alone.

4. And behold for me the economy of God; truly great is our Lord, and great is His strength, and of His understanding there is no number; and He knows all things before their coming into being, and He transforms and transfigures for the better, and He foreordains and catches the wise in their own craftiness; such as indeed He governs, and not to all at all times does He economize all things for the beneficial, so also here He has acted providentially and most wisely. For in order that no one might have cause to accuse any of the Fathers, or perhaps all of them, that each of them having individualized for himself a private opinion

set it forth, and thus having secretly led many into heterodox thoughts, either thinking, or saying, or writing, has fallen asleep, He was pleased that the sacred ecumenical synods should come to pass, and with them moreover many local ones, so that whatever is rightly established by each individually, or is determined as dogma, this should be brought forth into the midst of all for examination, so that it might be either accepted by the rest, or rejected. Thus indeed the first of the ecumenical synods dogmatized, thus the second defined, thus the third handed down, thus the fourth proclaimed, thus the fifth confirmed, thus the sixth ratified, and the seventh sealed it brightly, having dogmatized that the Holy Spirit firmly proceeds from the Father, and not also from the Son, and having consigned those not thinking thus to anathema. For in the aforementioned synods, not ten and twenty men, perchance common or market-goers, and worthy of the corner, were gathered, but a multitude almost beyond number, all instruments of the Spirit. But that all possessed one and the same equal and identical opinion, both the later ones with the former, and the former with those after these, hear the definition of the Fathers in the seventh synod. "We," it says, "follow the ancient legislation of the Catholic Church; we guard the institutions of the Fathers; we anathematize those adding to, or taking away from the Church." Alas! To whom is it necessary to give heed? To these so many and such, and having threatened with so great power, and spiritual authority, or to those philosophizing plausibly today? Do they then desire to cast us into such anathema, those urging to add the "and from the Son"? However, this aforementioned seventh synod, gathered in the six thousand two hundred and ninety-sixth year, and in the eighth year namely of the reign of Constantine and his mother Irene, set forth this definition, making it known to the present, as to the past and the future orthodox ones, and sealing this. But what especially brings conviction to me for the refutation of others, but for our own defense, as striking the opponents from

their own weapons, this seems to me to be; and pay close attention with exactness, so that you may know what happened both in words and in deeds.

5. Because from the aforementioned seventh synod, seventy years later, during the reign of Basil the Macedonian Emperor, in this queen of cities, another synod was convened; and the cause of this gathering, which was devised entirely by the will of the Pope, and by the Emperor's urging, was this, namely, to establish Photios the most holy on the throne of the queen of cities; and to declare those who, with a subreption, that is, with some concealment, dare to say that the Spirit also proceeds from the Son, as excommunicated from the Church, and rejected, which indeed it did well in doing. In this synod indeed, also the most holy Pope John, at that time bishop of the Church of Rome, through Peter the presbyter Cardinal, Paul and Eugene bishops and his vicars agreed, and subjects to anathema whoever should dare in the future to add or subtract anything, they having subscribed in their own name, and the Roman vicars in his stead; or rather, to speak more accurately, he having subscribed through them; of which indeed the subscriptions are still evidence in the Great Church. But if you also wish to learn with what dogmas they having been persuaded subscribed, and through them the most holy Pope, taking in hand the acts of this synod, you will know that after the commonly proposed opinion and the reading of the sacred Symbol, how they think, all the Fathers cried out, "Thus we believe, in this confession we were baptized, and we were deemed worthy of the sacred rank; but those thinking otherwise than these things, we consider as enemies of God, and of the truth; if therefore anyone should dare to write down, or to add, or to subtract, or to name a definition, or to attempt to make an addition or a subtraction to this which has been delivered to us, let him be condemned and alien from all Christian confession; for to subtract or to add shows our confession, which has been handed down from above until today,

concerning the Holy Trinity to be incomplete, and condemns both the Apostolic tradition, and the teaching of the Fathers." And these things are brought forward in the acts of this synod, to all of which both the vicars of Rome subscribed, and all those of the West agreed with what was written.

6. And Photios, the aforementioned most holy Pope John, writing back says such things, "We again make clear to your reverence, so that you may have full assurance to us concerning this article, on account of which scandals have arisen in the midst of the Churches of Christ, that we not only do not say this, but also we judge those who first dared in their own recklessness to do this as transgressors of the divine oracles, and falsifiers of the theology of the Master Christ, and of the holy Fathers, who having synodically convened handed down to us the holy Symbol, and we rank them with Judas." Do you hear a most dreadful sentence? O spare, Lord Savior and God of all, and deliver every Christian striving to be saved from such a portion! This synod more than all others, concerning the procession of the Holy Spirit, supports us and the truth; not only because those of this queen of cities, both ecumenical, and indeed also other synods, but because they had the most holy Pope of Rome judging, as also defending, and confirming our dogma, and indeed providing not only for the others, but also for his own Church, and those under him, for future piety, and providentially pre-empting the newly innovating ones; and the wondrous thing, or rather sufficient for proof, is that from then until Pope Christopher, one hundred and thirty years passed, in which all the bishops of Rome at the times, and those with them, were in complete agreement with us, and peace and concord held the Church of Christ. For they received, as it seems, John, who yesterday and long ago gathered the synod in three epistles. And this also I know to be a clear proof of our undefiled faith, that from when the aforementioned Christopher, having sent a written confession of his faith to the four Churches of the East,

and having been cast out on all sides by the two factions, while Sergius was at that time Patriarch of this queen of cities, four hundred and twenty years have already passed, in which many men sharers of wisdom, sent from thence, in order supposedly to unite the Churches and to bring them into unity, and these things almost while we were enduring countless wars from all nations, were not able to accomplish, nor will they be able, unless this addition which causes the schism is removed.

7. But someone says, "What is the need of so much disputation? And what evil does the seemingly good addition cause?" What indeed does this addition cause? I think both what has been said, and the schism of the Church of Christ which has been extended for so many four hundred years, has shown and shows; but for greater refutation of those who deliberately choose to be blind to these things, these things also bear witness. This addition causes an obstacle, because all addition is rejected by the divine Fathers and teachers. For of these the divine Cyril of Alexandria says, "Why do you meddle with what the Holy Spirit did not prepare to be written? He who does not know the written things, do you meddle with the unwritten things? Let what is written be said by you concerning the Holy Spirit; but if something is not written, let us not meddle; the Holy Spirit Himself spoke the Scriptures; He Himself also declared concerning Himself as much as He willed, or as much as we are capable of receiving; let what He has said be said, but what He has not said, let us not dare to meddle with." And indeed the blessed Damasus, the Bishop of Old Rome, writing to the bishops in the East, says, "Already once we have given a form, so that whoever knows himself to be a Christian should guard that which was delivered by the Apostles, as the Holy Paul says, 'If anyone preaches to you besides what you received, let him be anathema.'" And the theologian Gregory curses those who innovate, writing thus, "May he not see the fierce rising of the sun, nor behold the glory of the splendor there, who changes with the

times, becoming other at other times, and opining unsoundly concerning the greatest things." And the divine Celestine, who was also Bishop of Rome, writing against Nestorius, says, "Who, he says, was ever judged worthy of anathema, either having taken away something, or having added to the faith? For the things delivered to us most clearly and manifestly by the Apostles admit neither addition nor diminution." And Agatho the celebrated, who was also Bishop of Rome, writing to the Emperors of the Romans uses supplication, "That nothing be noted besides what has been canonically defined, nor be changed, or added, but that these things be guarded unchanged both in words and in meanings." With this also the great Basil agrees, saying, "It is necessary that the tradition delivered in the life-giving Spirit remain inviolate, for to add to it, or to take away from it, is clearly a rejection of eternal life; for if it is necessary to write other faiths at other times, and to be altered with the times, false is the declaration of Him who said as Lord, 'One faith, one baptism'; and again, 'Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle'; and again, 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'" And very reasonably; for if the Lord is faithful in all His words, and all His commandments are faithful, established unto the age of ages, made in truth and uprightness, it is a manifest rejection of faith, and an accusation of arrogance, either to take away anything of what has been written, or to introduce anything of what has not been written. And Dionysius the great in divine matters, and concerning what must not be dared to be said, unless to understand concerning the surpassing divinity, besides what has been divinely declared to us from the sacred oracles. The third of the ecumenical synods says, "In no way do we allow the defined faith, that is, the symbol of faith, which was synodically composed by the holy Fathers, to be shaken by anyone; neither do we allow ourselves, or

others, either to change a word of what is set down there, or indeed to transgress one syllable, remembering Him who says, 'Remove not the ancient landmark, which thy fathers have set'; for they were not themselves who spoke, but the Spirit of God and Father, who proceeds from Him, yet is not foreign to the Son, according to the account of essence." Likewise also the sixth openly declares, "But those who dare either to devise, or to bring forward, or to teach another faith, for the subversion of what has now been defined by us, if they should be bishops, or clerics, we alienate the bishops from the episcopate, and the clerics from the clergy, but if they should be monks, or laity, let them be anathematized." The seventh with the definition proclaimed by it, which was said by us a little before, also sets these things forth: "If anyone rejects any ecclesiastical tradition, both written and unwritten, let him be anathema." And these things alone concerning this one thing, it has been said a little before concerning all others, that it places those adding anything to the divine Symbol as enemies of God and of Christianity. And I omit to go through in detail all that the orthodox local synods have set forth concerning it not being necessary to add to the faith, making a moderate provision.

8. Therefore, since no contradiction remains for those wishing to contradict, it is vain to contradict what is manifest truth; why so? Because these are definitions of the Catholic and Apostolic Faith; but to dissolve the definitions of the Apostles and the Fathers and of the Faith, is to overturn piety; and they overturn it, who with an addition confess to believe in the Holy Spirit, who proceeds from the Father and the Son; for in the same way it is to reject the definitions from either side, both by adding to them and by taking away from them; and do not suppose that this transgression concerning the addition is less than the daring of taking away; this does not differ from that in the alteration of the Faith; for He who said "do not take away" by these words also commanded "do not add." But both these things, the alteration or

corruption of what has been delivered, differ not at all, or differ only slightly; for addition, or subtraction, or alteration, or corruption, alters and changes not only some dogma, or some faith, but also every matter to which it is applied.

9. Having learned therefore from these things, that to add anything to the Faith is opposition to the tradition of all the saints, and a subversion of the orthodox Faith, flee from this henceforth; have you perceived the penalty? Do not be deprived of salvation for a small thing; or perhaps do you consider him who dared such a thing to have done a small thing, and that he who is the cause of so many scandals is subject to a common punishment? For if for him who only scandalizes one of the little ones, as the Lord says, it is profitable that a millstone be hanged about his neck and that he be drowned in the sea; and indeed all who strike the conscience of the brethren, sin against Christ Himself, what will he suffer who has scandalized so many myriads, and confusing and dividing both those now and those in the future, as far as it depended on him? And if through some chance occurrence one of the bishops at various times and places, having excommunicated some of the people, has made them outcasts from God, what shall he be said to suffer who is excommunicated by so many and such, or rather by all the saints, on account of innovation in the Faith? What will he suffer? And indeed even those who are able to hinder, and to mend the torn tunic of Christ, but have not used their power, but overlook the evil condition, and the Church, for which the Master shed His own blood, being corrupted by the division, will be liable, I think, to the same punishments, and much more, if they even assist the division, and are themselves an obstacle to its union.

10. And Paul the divine confirms this word for me, who does not hesitate to deliver to anathema not only men, but also heavenly angels, even though they know more than men, daring to add anything; and very reasonably, I would say; for the Lord Jesus Himself, who alone was deemed worthy to have this, says, "The

things which I speak, even as the Father has said unto me, so I speak," and "the word which ye hear is not mine, but the Father's which sent me"; and "all things that I have heard of my Father I have made known unto you"; but nowhere in His own words is it found said that the Spirit proceeds from Him; and if it is not found even in His own words, neither would it be in those of the Father, on account of both being cause, I mean, that He also proceeds from the Son. But He has said only this concerning the Spirit, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak"; 2 and He having come, and having revealed to us all truth most clearly and plainly, and having left nothing still concealed of the things of the faith, all things which the Lord Jesus and His all-holy Father said, and the Comforter Himself declared concerning Himself, and having said this concerning Himself, it is nowhere found clearly thus; and yet if it were so, I mean, that He proceeds from the Son, it was not fitting for His glory either not to say it at all, or to say it obscurely, and thus to overshadow and not reveal all the truth, having come into the world to reveal it? What things the Son and the Spirit have kept silent concerning themselves, because they did not have these things to say concerning themselves from the Father, who then will dare henceforth to conceive, or to say, or to propose these things to all, unless he thinks himself wiser than the very Wisdom, and more articulate than the Spirit searching the depths of God, and shows himself to be afflicted with a madness beyond all madness? But enough of these things; so that our discourse may return again to the former sequence, we will readily take up that which is the timely exhortation to you.

11. Because not as someone might suppose, do we profess a weak and ambiguous dogma, or one confirmed by a few and

chance individuals, but what Prophets of old proclaimed beforehand, and Apostles taught to all the inhabited world, Martyrs confessed before tyrants, all Teachers clearly expounded, Christ delivered, the Holy Spirit sealed, God and Father testified not to some only but through all and in all, and having received it through the Fathers who announced it, we guard it unadulterated. Therefore, if anyone attempts to lead you away from this Orthodoxy with new words, with bare head and loud voice say to him very confidently: "We are members of one another, being joined together to the head of our Church through holy baptism, and we are nurtured as lambs belonging to Christ's rational and orthodox flock, and marked and shepherded by Him; we are servants through the Lord Jesus of the ecumenical [Church] at the proper times, and therefore we ought to obey no other, whether wise or unwise, private person or ruler, but only our Lord; we know Him as our shepherd, for a stranger's voice you are; we do not know you as lord, why do you command us? Why, leaving the head, do you bring a terrible trial upon us weaker members, if we hold fast to the faith of the Fathers? By opposing the Fathers, do you wage war against us? As if someone, not being able to come against the lord in battle, would exert all his strength against his servant; or, being unable to capture the city by any means, would tyrannically rush upon its fields; but if you wish to show something of your own through words, pour out your wisdom upon those not knowing God; turn your artful plausibility there, in which you greatly trust; teach them the God not in Trinity, demonstrate to them how the One of the Trinity was incarnate, enlighten the unenlightened, and convert the wandering; but what need is there of long words? Why do you devise? Why do you perhaps attempt to capture us? We will give you a short answer: you will not prevail, nor will you ever change us; and even if another more eloquent than you rises up against us, and the sum of all the wise, we will not deny the reverence handed down from the fathers; for thus

holding fast to this patristic confession, even though surrounded by many misfortunes, we consider it the highest blessedness to live only with it, and to think it no small gain to die for it; for as we think, so also we say, that this alone is our being, our faith, with which indeed to live is the highest glory, and to die for it is eternal gain. In this we were begotten, in this we were baptized, in this we were nurtured, in this we live, and in this we will fall asleep; and if indeed the time calls, we will die ten thousand times for this, and no one will be able to separate us from this true confession. Remove not the ancient landmarks, nor alter the ancient laws; we are not persuaded by your long teaching; we disregard your artificial wisdom; we have one teacher, Christ, He said, the Holy Spirit who proceeds from the Father; we neither add to Him, nor take away from Him; may it not be so with us; leave off these vain and senseless words; bring trial to others, not to us; for with us neither are the commonalities of the Trinity divided, nor are the properties again conjoined, but the commonalities remain undivided, and the properties unconfused, guarding the most pious dogma unadulterated."

12. Therefore, until the end, brethren in Christ, let us remain steadfast in Orthodoxy, let us guard the piety unbroken, let us maintain the faith unshaken and firm, let us reverence the Fathers, let us fear the Saints, let us venerate the Lord, and let us not betray our salvation; no one compels us, no one openly uses violence, unless we ourselves cast ourselves out from the good of the Church's fullness. Let us stand therefore courageously, and no one will be able to overturn us; and these things with God working together with us in all good things. And these things I have reminded your love, so that you all may have peace both with yourselves and towards those outside; towards those outside indeed, by no means receiving the introduced propositions, which generate untimely battles and strifes, but within yourselves, by no longer having a doubtful mindset concerning the dogma, but as

having been rightly confirmed, to remain unadulterated henceforth.

13. But let us strive to be Orthodox, and to do the commandments of God; for the commandments of God are more precious than all the treasures of the world, and he who has acquired these will find the Lord with himself; for we have received commandments from Christ our God, which from thence illuminate and make us live blamelessly, and to conduct ourselves as angels among men; such as repentance, humility, constant prayer, love towards God which is produced from the whole heart, and disposition towards one's neighbor, pure affection, and self-denial, and to have death before one's eyes at all times, and to walk unceasingly in its light, and to have oneself beneath all creation, and to beseech God constantly; for he who works these divine commandments with right faith becomes a son of God, and a son of light, and an heir of God, and a joint-heir with Christ, and conformed to His image, and of the same nature and of the same body, and to speak simply, a god by grace. But there are also other commandments of Christ, which both cause remission [of sins], and deem worthy of perfection; such as to confess and declare one's own sins, not to judge, not to meddle in the affairs of others, to show mercy from one's possessions, to bear nobly and with thanksgiving the afflictions that come, to confess to be saved by grace and gift. If therefore someone works the first commandments as being works of God, from thence he receives the earnest of the Spirit; but if not, let him also work the second ones with diligence, so that he may attain the forgiveness of his transgressions; but if he falls short of both, he is a useless man and wretched and miserable, and let him expect the punishment prepared for the devil and his angels.

14. Because of all the commandments given to us by God, we have also received the powers from Him, as the great Basil says, so that we may neither be grieved as if newer things are demanded

of us, nor be lifted up as if we contribute something more than what has been given. And having received from Him this very thing, to love God, we possess the power of loving immediately implanted with our first constitution; and the proof is not from without, but each one himself may learn this from himself and within himself; for we are by nature desirous of good things, even if what seems good to one person seems different to another; and we have a natural affection for what is our own and kindred, and we fulfill all goodwill with supplication towards our benefactors; but if we naturally receive goodwill and affection towards benefactors, and we endure all labor for a return of the good things previously done to us, what word is able to attain worthily to the gifts of God? For they are so many in multitude, as even to escape number, and so great in magnitude and such in kind, as even one of them suffices to draw us into all gratitude to the Giver. I will pass over the other things, even if they themselves surpass in magnitude and grace, but being outshone by the greater ones as stars by the sun's rays, they render their own grace more obscure; for it is folly to leave aside the surpassing ones to measure the goodness of the Most High from the lesser ones. Let therefore the risings of the sun be silent, and the courses of the moon, the temperaments of the airs, the change of the seasons, water from the clouds, and other water from the earth, the whole earth and the things growing from the earth, the sea itself, and the things dwelling in the waters, the winged creatures of the air, the countless differences of animals, all things arranged for the service of our life.

15. But it is not possible for us to pass over that either; and for me to be silent about the grace is altogether impossible for one who is sound and has reason, but to say something worthy is even more impossible, that God, having made man according to His own image and likeness, and having deemed him worthy of His own knowledge, and having adorned him alone of all living beings

with reason, and having granted him to live ineffably in the beauties of Paradise, and having established him as ruler of all things on earth, did not overlook him when he was deceived through the serpent and fell into sin, and through sin into death, and the things worthy of it; but first, He gave the Law for help, He set angels over for guarding and care, He sent forth prophets for the reproof of evil and the teaching of virtue, He restrained the impulses of evil with threats, He stirred up the working of good things with promises, He frequently revealed the end of each, not to different persons for the instruction of others; and despite all these things and such as these, persisting in disobedience, He did not turn away; for we were not abandoned by the goodness of the Master, nor did the insensitivity of the honors by which we insulted the Benefactor cut off His love for us, but we were recalled from death, and were made alive again by our Lord Jesus Christ, in whom also the manner of the Benefaction has the greater wonder; for existing in the form of God, He did not consider equality with God something to be grasped at, but emptied Himself, taking the form of a servant, 1 and took our weaknesses, and bore our sicknesses, and was wounded for our sake, so that by His wound we might be healed; and He redeemed us from the curse, becoming a curse for us; and He underwent the most dishonorable death, so that He might lead us back to a life without dishonor; and He was not only satisfied to make us alive when we were dead, but also bestowed on us to be deemed worthy of divinity, and prepared eternal rests, surpassing every human conception by the greatness of the beneficence; and He is so good, that He does not demand a return, but is satisfied only by being loved for what He has given, and seeks from us love towards one another before that towards Himself; but we, having considered one of the commandments to have been done, (for I would not say that we have done all, for all are connected to one another according to the sound reasoning of the purpose, so that with the dissolution of one, the rest are also

necessarily dissolved,) do not await the reward for the things that have been done, but for what has supposedly been accomplished.

16. He who, having received ten talents as a deposit, keeps two, but pays back the rest, is not shown to be just for the fulfillment of the greater part, but is convicted as unjust and greedy for the deprivation of the lesser part; and what do I say, deprivation? When he who buried the one talent, and then returns to that one the whole and undiminished amount that he received, is condemned because he did not work with what was given; he who has honored his father for ten years, but then inflicts one lasting blow, is not honored as a benefactor, but is condemned as a parricide, and very reasonably; for having gone forth, he says, teach all the nations, teaching them, not to keep some of my commands and to neglect others, but to keep all things whatsoever I have commanded you; so that through the keeping of the commandments of God is salvation; and what medicines are to ailing bodies, the commandments of God are to passionate souls; and even if someone is not able to keep all, the activity according to love, is the fulfillment of the rest of the actions, and every good action is a fruit of love. Because not those who are moderate in measure are the best, but he who has more of love is most beloved of God; for it is indeed a great thing to accomplish the lesser things through virtue, but it is much greater, not to be the least of all, but to be the greatest of all. Others bring other precious gifts to God, but you bring before all love towards all, in which God rejoices more than in all other things, a unique gift, a blameless gift, a gift calling forth the love of God; and do not exchange the love of your brother for the love of any earthly things; because it has been invisibly called more precious than all things; for in one's neighbor is life and death; for if we gain our brother, we gain Christ the God, and if we scandalize our brother, we sin against Christ; therefore, if you truly wish to acquire love, not only what seems [right] to you, but whatever pleases your neighbor, if it does not cast [you] far

from God, let this be both what you say and do and practice as your heart's desire, and do not seek your own things in order to find your own; for he who seeks his own does not find his own; for one's own advantage does not lie outside what is advantageous to one's neighbor; and what is his again [lies] in you; and become such to all, as you wish all to be to yourself.

17. This part concerning love, when it needs teachers for demonstration, when words for learning, thus it is both completely known for knowledge, and readily available for accomplishment. And I have heard many often saying, "How will we ever be able to escape Gehenna, and be said to partake of salvation, with so many commandments set before us for working out? Who is able to guard all as is necessary, or even to number them?" Thus they are difficult to accomplish, and even to number is difficult. To these I readily answered at once: "And what labor, or what expense, or difficulty does it have to love every man from the soul?" For the fulfillment of the Law, and of every commandment, is love; therefore David says in the Psalms, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. 1 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb"; 2 and the Apostle in the Epistle to the Romans, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt 3 not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended 4 in this saying, namely, Thou shalt love thy neighbour as 5 thyself. Love then is the fulfilling of the law"; and the Lord in the Gospels, "A new commandment I give unto you, That ye love one another;" and now, "Therefore all things

whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." And 6 again, "On these two commandments hang all the law and the prophets." And these things concerning love have been said here. But may the Comforter Himself, concerning whom we make the discourses, the Spirit proceeding from the Father, establish our reasonings according to His own will, in hope and faith, and establish our words towards the commandments of Christ in peace and love, and direct our actions in obedience and patience towards God and Father; so that both in thoughts, and in words, and in actions, worshipping the all-causal Trinity, we may attain to the blessedness laid up for the faithful, which may it be granted to us all to attain, to whom belongs all glory, power, magnificence, and worship, unto the boundless ages. Amen.

DISCOURSE IX.

SPOKEN NOT IN THE ROYAL BEDCHAMBER;
DEMONSTRATING MOST CLEARLY
THAT THE HOLY SPIRIT BEING SAID TO BE FROM
THE FATHER THROUGH THE SON, SIGNIFIES
NOT THE PROCESSION OF THE HYPOSTASIS, BUT THE
DISPENSATION OF THE SPIRIT TOWARDS US

1. Since I firmly place my hopes on the help of the Comforter Spirit, and take up spiritual weapons, which cast down reasonings, and every high thing that exalts itself against the knowledge of God, let no one accuse me, that having fortified myself with the panoply of the Fathers, I am puffed up as with my own valor, with the exploits from these weapons; which would be most wretched of all, for others indeed to be so easily bold against the discourse concerning the addition, as for those having armed themselves with the words of the saints to attack us, and to be greatly confident, as supposedly encountering us not with the

teachers clearly opposing, but we, having truth, not opinion, as our champion and advocate, and the very truth itself, to shrink from laboring the discourse, which from the tradition of the Fathers to us, by sequence of memory, and by scriptural teachings has already been clarified. But also on account of this putting on of the weapons of the saints, as if we were being adorned and boasting with our own things, there will be no envy; for if a son, having fortified himself with his father's weapons, would ward off the enemies of his fatherland, the father would not be said to envy the son's valor; but this seems bold to me and to every orthodox one; on the contrary, when someone does not accept to use the theological pronouncements and proofs of the saints, and strives to establish the dogmas from his own wisdom, while he who puts forward the saints without qualification, seems to be humble and truthful, remains unassailable and blameless. However, not by my own will, but by the willing course of events, I consented to enter into these contests; as I would have chosen ten thousand times to be reproached for complete ignorance on account of silence, than to come to this as someone bold, as one might say, and contentious from within; and of this my unseen God is my witness, and the very events bear witness to what I say, and many of you yourselves are witnesses of this; that for how many years already running the course of life in silence and privacy, I have in no way spoken such a courageous thing; however, since love has prevailed, and has erected a trophy against my inactivity and silence, with the time calling and events drawing me on, I will speak and [it is] better than silence.

2. Let this also be for us the manner of the following homilies, known for its comprehensibility; that the chapters proposed against us, and placing the corresponding responses to these in order, I will immediately bring forward the appropriate solutions to each of them by arguments, and again I will set forth the fitting counter-arguments following these; and thus, with the

Holy Spirit illuminating us, we will proceed until the end. Let this therefore be placed first as a foundation of the discourse, and let it remain unmoved, that these words are for us, and for all Christians, and not against us, nor against anyone; but may the Comforter come to us, the Spirit of truth, and guide these things, turning the crooked things into straight, and filling the deficient gaps of knowledge, and making smooth for us the rough paths of words.

3. What then is now proposed against us? Pay attention: that the Holy Spirit proceeds from the Father through the Son, is a common doctrine of the Church; but this is the same as proceeding from the Father, and to proceed according to hypostasis; therefore the Holy Spirit proceeds from the Father and the Son. As I think, thus it is necessary to answer: the Holy Spirit is said by many teachers to proceed from the Father through the Son, not because this is to proceed from the Father and the Son according to hypostasis—far be it!—but because this "proceeding" is understood here as "being sent" and "being given"; and this we are clearly able to demonstrate with God's help, if we are able to produce interpreters of this theological phrase, the holy ones themselves who have said this in many places in their own writings; for if this happens, and each of the saints comes into the midst and interprets himself, and all the rest agree with this, and all understand this phrase, "the Spirit from the Father through the Son," in the same and one meaning, who will be so deranged in his own mind as to then wish to think differently than their interpretation? But who are those who from the beginning said and interpreted this phrase? And how do they have an opinion concerning the proposed question? And what does this use of "the Spirit from the Father through the Son" mean to them? We now say, and pay attention.

4. Those indeed who said this are these: the Holy Spirit, the Theotokos Mary, John the Evangelist, Gregory the Wonderworker, Cyril of Alexandria, Gregory of Nyssa, Athanasius the much-

suffering, the great Basil, the greatest Maximus, Andrew of Crete, John of Damascus, and all the choir of venerable teachers; of these, even if the first alone is above all the faithful witnesses in heaven and on earth, nevertheless for greater confirmation, it is necessary to produce also the subsequent ones; for thus both their common opinion concerning the procession of the Spirit from the Father through the Son will become clear. This phrase, "the Spirit from the Father through the Son," the Holy Spirit Himself first revealed and interpreted both at once, through the theologian John, to Gregory the Wonderworker, with the Mother of God interceding; and Gregory of Nyssa, who also wrote, interpreted it, saying thus: "The Holy Spirit, having His existence from the Father Himself, and being manifested through the Son, that is, to men." Here the one who wrote this, Gregory of Nyssa I say, offered us an irrefutable testimony through one use [of the phrase]; to whom it was revealed, is synonymous with this Wonderworker; and he is John the bosom [disciple]; and the Mother of the Lord, who mediates the divine things; and the Holy Spirit Himself who works all things; and what could be more compelling, or clearer, or more trustworthy than this testimony? When the Holy Spirit Himself testifies concerning Himself with the Theotokos and the Evangelist? Nevertheless, for more complete assurance, what I said a little before, and for the sake of clarity, let us see what seems concerning this also to the rest of the theologians; let them come forward not in a crowd, but each in order, and let them teach the opinion concerning this.

5. And let the first to come forward, who is also first in time, be again this aforementioned Gregory the Wonderworker himself, who setting forth the faith revealed to him by God, says, "And the Holy Spirit is perfect from God, being dispensed through the Son to those being adopted." It is necessary to know this also, that the name "God" both here, and everywhere, whether someone understands it to refer in the singular to two of the Persons in the

divine Trinity, or whether it is said sometimes in the dual, sometimes in the plural; but wherever this is found in all the divine Scripture, whether concerning the Father alone, it is always said simply concerning the three Persons at once; here indeed this name "from God" is said concerning the Father alone.

6. And let the second to bear witness come forward, who is not second in worth, Athanasius the great in divine matters; this one in his [letters] to Serapion, now says, "The Holy Spirit, who proceeds from the Father, and is given through the Son"; now [he says], "For if they thought rightly also concerning the Word, they would think soundly also concerning the Holy Spirit, who proceeds from the Father, and being proper to the Son is transmitted by Him to the disciples, and to all those believing in Him."

7. And the great Basil in his letter to his brother Gregory says, "And the Son makes known through Himself and with Himself the Spirit proceeding from the Father alone"; but to those contradicting, he also introduces the Apostle Paul as a witness to this phrase "from the Father through the Son," saying, "The Apostle clearly proclaimed the Spirit to be from God, having said that he received the Spirit from God, and having manifested Him through Him, he has made it clear, having named Him Son." He interprets it precisely, that the great one understands the Spirit here as the Spirit from God, that is, the Father; as personally proceeding Him from the Father; but he says the Spirit through the Son, not as proceeding from Him, but as being manifested to men through Him; and these things indeed he [says] most clearly.

8. And let Gregory, who holds the same opinions as this one, and is by nature his own brother, also come forward, and let him explain clearly his own opinion, and let him teach what this procession of the divine Spirit from the Father through the Son means; for he says in his [writings] against Eunomius, "The Holy Spirit is another such light, understood in the same way as the

begotten light, not being separated from the begotten light by any temporal interval, but shining forth through it, having however the cause of its hypostasis from the original light." And again: "Not from God of all does it have its existence, where also the Only-begotten Light is; but having shone forth through the true light, it is not separated from the Father or from the Only-begotten by either interval or difference of nature." And again, the Holy Spirit, being connected to the Son by the connection according to cause, is distinguished again as His own, not by being understood as being either not from the Father alone, or not being manifested through the Son Himself.

9. But what does Cyril of Alexandria [say]? Is he in agreement with these, Athanasius, and Basil, and Gregory, just as indeed in the other things? Or does he contradict them? And who is so bold as to condemn such great saints, and to think wrongly of them as enemies to each other in theology, to whom the one and the same grace, using the good Spirit as instruments, revealed the lofty and saving dogmas to men? This one, the great in wisdom, in his interpretation of the Gospel according to John, now says, "The Holy Spirit is proper to God and Father, but is not less proper also to the Son Himself; not as one thing and another thing, or as being understood and existing partially in either, but since the Son is from the Father, and in the Father by nature, being the true fruit of His essence, the Spirit proper to the Father is naturally understood to be also His, proceeding indeed from the Father, but being dispensed through Him to creation through the Son." Now [he says], "Just as I said just now, proceeding indeed from the very essence of God and Father, but being dispensed to those deemed worthy through the consubstantial Word." And at one time in his refutation against Julian, he says most clearly, "The Spirit proceeds from the Father, but is dispensed to creation through the Son"; at another time in his writing to Hermias, "The Father proceeds from His own nature, and the Son Himself also dispenses Him to the

worthy"; and now in his syllogistic proofs, "The Holy Spirit is not alien to God and Father, nor to the Son, but passing from the Father through Him into creation; for creation does not partake from itself, but from what is by nature above it, that is, from God, through the Spirit." And again: "How is the Spirit not God, having essentially within Himself the properties of the Father and the Son, by whom also the Spirit is dispensed to creation through the Son?" Now in the exposition of the divine Symbol, he says, "The Holy Spirit proceeds, that is, is sent forth in God and Father, [and] is dispensed to creation through the Son"; do you hear? For this very thing, for the teacher to advance the discourse distinctively through the conjunctions, and to say concerning the Holy Spirit, that the Holy Spirit proceeds, that is, is sent forth in God and Father, but is dispensed to creation through the Son, is [a sign] of clearly understanding the Holy Spirit to have His existence from the Father alone? For if the dispensation of the Spirit were common to the Father and the Son, if the power of procession also existed commonly in them, the distinction, and the explanation of "being sent forth," and the declaration of what is said beyond the common usage, would be in vain; but also simply all the leaders of orthodox theology have often used this distinctive form, distinguishing the divine Persons.

10. However, Andrew of Crete also [says] the same things as these, as one of the Fathers of the Sixth Synod, in his discourse on the Transfiguration, saying, “For it is not otherwise possible for the Father to dwell in the Son, or the Son in the Father, or in the Holy Spirit, which proceeds indeed from the Father, but dwells and reposes essentially in the Son, and is provided to men through Him.”

11. After these, let Maximus, the greatest among confessors, come forward, and let him confess most clearly what opinion he held concerning the proposed question, so that our discourse may have abundantly those who wrote these things

defending [it], with what purpose they say the Holy Spirit proceeds from the Father through the Son, so that with God cooperating, for those choosing to truly learn the truth, the knowledge of this may become clearer; this one says therefore in his letter to Marinus, presbyter of Cyprus, "And first, I have adduced harmonious usages of the Roman Fathers, and of Cyril of Alexandria, from the treatise composed by him on the holy John the Evangelist, from which they showed themselves not making the Son the cause of the procession of the Holy Spirit; for they know the Father to be the one cause of the Son and the Spirit, for the one indeed according to generation, for the other according to procession; but in order to show the procession through Him, and by this to demonstrate the connection of essence, and the immutability." Do you see the purpose of the saints, and how they understand the Holy Spirit to proceed from the Father through the Son? "To show," he says, "the procession through Him;" and moreover, "also to demonstrate the connection of essence and immutability," and wanting to demonstrate from where the Spirit has existence; "for they know the Father to be the one cause of the Son and the Spirit." It is necessary also to consider that which I said, that this teacher, commonly defending all the Roman Fathers, whose successors in faith the Italians claim to be, and also taking his stand on behalf of the divine Cyril of Alexandria, clearly refutes those not understanding well this phrase, "the Spirit from the Father through the Son," saying that the saints put this forth not making the Son the cause of the Spirit, "but in order to show the procession through Him"; so that he says they clearly confess the procession through the Son, but deny the Son as the cause of the Spirit. From hence it is clear, that neither because the Spirit is said to be from the Father through the Son, or essentially proceeding from the Father and the Son, is it already necessary to give the Son as the cause of the Spirit, because this theological principle allows only

the through, but not the from, because the Son does not have the Spirit as cause.

12. But let also the most eloquent theologian of all come forward, John of Damascus, whom the seventh of the Ecumenical Synods proclaimed as a shining luminary to the world, and holding the word of life, and let him say what it means to say that the Holy Spirit proceeds from the Father through the Son. This one, in his [letter] to the monk Jordan, says, "Through the Son is the Holy Spirit, and not from the Son, as the Spirit of the mouth of God, the announcing Word"; and in chapter 11 of his Dogmatics, "It is necessary to know," he says, "that the Holy Spirit is both said to be from the Father, and is named Spirit of the Father, but the Spirit is not said to be from the Son, but we confess Him to be manifested and transmitted through the Son"; and in the 13th [chapter] the same [John] says, "The Father is without beginning, the Word is begotten, and through the Word is the manifesting procession of the Spirit." And in the same place, "And the Spirit is of the Son, not as from Him, but as proceeding from the Father through Him; for the Father alone is the cause." Do you see, how also this teacher allows only the through concerning the Son, but in no way accepts or rejects the from? And the cause is clear; for he says that the Father alone is the cause of the Spirit. What could be more precise than this theological distinction? "The Holy Spirit," he says, "is not said to be from the Son, but to proceed from the Father through the Son"; why? Because the Father alone is the cause of the Spirit. If therefore the Father alone is the cause of the Spirit, the Son is certainly not the cause; and for this reason the preposition from will not be placed concerning the Son, but the through, he says, because it does not signify cause, but operative procession. From hence again it is clear, that whenever the Spirit is said to be from the Son, or even to be from the essence of the Son, it is necessary to confess the Son as the cause of the Spirit, because this theological rule does not allow the from to be given to the Son,

when it signifies cause concerning the Spirit, but assigns this to the Father alone.

13. But that we do not say these things conjecturing, the Synodal Tome written against the Latins, more than one hundred and fifty years ago, thus defines: "The saying of the divine Damascene, that the Father is the sender forth of the manifesting Spirit through the Son, does not at all allow one to understand that the Spirit has existence and being through the Son, but it clearly intends to indicate the manifestation of the Spirit from the Father through the Son"; and after a little: "For if also some of the saints have said the Holy Spirit to proceed through the Son, the word here intends the procession into eternal manifestation, not the procession into being purely"; and again: "We cut off from the fellowship of the orthodox and we declare them outcasts from the Church of God, those who assert that the Paraclete has existence from the Father through the Son and from the Son, and bringing forward as proof of this, that the Spirit exists through the Son and from the Son in some writings, which indeed signifies the shining forth and manifestation of Him from there; for indeed the Paraclete Himself admittedly shines forth eternally and is manifested, just as the light from the sun through the ray; but it also signifies the dispensation and giving and sending to us, but not that He subsists through the Son and from the Son, and receives being through Him and from Him." But you consider for me, not only the Romans of today, both the few and the lesser, but how many at that time, men partaking of virtue and wisdom, both practiced and confirmed these things. And if it is necessary also to produce testimony from an enemy, that Beccus in his own libel says, "To say that the Holy Spirit has the Father and the Son as the cause of His own existence, and to this also agrees and harmonizes the saying, the Spirit proceeds from the Father through the Son, I utterly reject and turn away from and cast aside."

14. But let us return to the intended purpose, let us see how all the theologians ascribe the from to the Father, when the discourse to them is not concerning created things, but concerning the procession of the Spirit, and concerning the hypostatic procession of the Spirit they understand this to be said, but they give only the through to the Son, and concerning the dispensation and transmission of the Spirit to us through Him, they understand this to be accepted? To understand the Spirit from the Father through the Son, not the existence of the divine Spirit from the Father, but His transmission to us through the Son, consider this to be immediately made clear to you, as it seems to the saints. And do not wonder how the things concerning the activity of the Spirit are expressed personally; for Scripture is generally accustomed to call the activity of the Spirit by the same name "Spirit"; both His hypostasis, and indeed also His nature; but by nature indeed He is without beginning, according to this the Holy Spirit proceeds from one, because the nature of the Father and the Son and the Holy Spirit is one, being proceeded from one; by hypostasis indeed He is not without beginning, for He has the Father as the beginning of this, from whom He also proceeds; but by operation He proceeds from the Father and the Son and from Himself, and this was first theologically expressed in few words by the cause of the theologians, Jesus Christ, saying, “When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me”; in saying, “whom I will send unto you from the Father,” He speaks of the essential activity of the Father; and this sending is common as has been said before; but in saying, “the Spirit of truth,” that is, by saying Himself, He declared the constant nature of the Spirit, according to which the Spirit is proper to Him and to the Father, as consubstantial and co-eternal; but in saying, “which proceedeth from the Father,” He very clearly defined the existence of the Spirit by hypostasis, from whence He is. Therefore, following these

sayings very harmoniously, all the theologians theologize the Spirit from the Father through the Son; through the from, showing Him to have the cause of His hypostasis from the Father; but through the through, signifying Him to have the shining forth, and manifestation, and dispensation through the Son.

15. But it is also necessary to consider this, that not only the Spirit is said to be dispensed through the Son, but also the Son is sent through the Spirit, not only as man, but also as God, and is formed in the hearts of the faithful, and dwells [in them], and is seen through Him; wherefore also the Spirit is manifesting, as it seems to the theologians; for in the Treasures, the divine Cyril says, "Christ is the Spirit, as He Himself is formed in us"; and again, "Christ is the Spirit as the Word of God dwelling in us through the Spirit, for us to ascend to the dignity of adoption." And Gregory of Nyssa in his [writings] against Eunomius [says], "The beginning of all, which is the Lord, shining in souls through the Holy Spirit, but through the Lord, who is the beginning of all, the beyond all beginning is found by us, which is the God over all." And the theologian Gregory, interpreting the Apostolic saying, "that Christ may dwell in your hearts by faith," says, "Therefore Christ dwells in our hearts through the Spirit." And the great Basil [says], "Being sanctified through the Spirit, we receive Christ dwelling in our inner man, and with Christ the Father, making the indwelling common to the worthy." And John of Damascus in the 13th [chapter] of his Dogmatics [says], "The Son is the image of the Father, and the Spirit of the Son; through whom Christ dwelling in man gives to him the according to image"; but rather before these in the Epistle to the Ephesians the blessed Paul [says], "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." And also from the sacred rites, we receive Christ through the Spirit, I speak of the grace of Christ;

for no one in sound mind would say either the essence, or the hypostasis. So either Christ is given by hypostasis, being given through Him, or not even the Spirit is from Him, because He is given through Him; what he said a little before more succinctly, this I here define more fully, if you wish to be pious here also.

16. There is a twofold procession of the Holy Spirit, one indeed from the Father alone, being personal and timeless, but the other from the Father through the Son, being operative and temporal; whenever you find in Scripture the Spirit proceeding, or being dispensed, or going forth, or shining forth, or being manifested, or being provided, or being given, or something of this sort, coming from the Father through the Son, do not consider these things to be said concerning that unoriginate procession, but concerning this operative and temporal one, and keep this as a great and unalterable rule; since every deviation of the correct doctrine concerning the Spirit has arisen from this for the Italians; therefore, see what has been said, and again I will say it differently: Whenever you find the through placed with the from concerning the procession of the Spirit, do not consider the discourse to be about His hypostatic procession, but consider the from alone to pertain to the procession, to be assigned to the Father alone, and to be fitting to that unoriginate procession alone; but seeing this through placed with the from, immediately consider the whole purpose of the discourse to refer to the dispensation of the Spirit to us through the Son, and for indubitable confirmation have as witnesses the Theologians who have fore-assured you of this, and the Holy Spirit Himself speaking through them, and the Lord who said, "My doctrine is not mine, but his that sent me."

17. Wherefore let us all strive with diligence to care for the soul, knowing that the soul is divided into three [parts]. For there is of it the rational, and the irascible, and the appetitive. And the rational indeed, by which we reason, and we take up good counsels; and the irascible, by which we are angered, and are

provoked, and are courageous, we defend ourselves, and all such things; and the appetitive, by which we desire food and other things. And of the rational the sins are these: unbelief, heresy, foolishness, blasphemy, lack of discernment, ingratitude, and the assents to sins, which come from the passionate part; and the healing and therapy of these are: undoubting faith towards God, the true and orthodox dogmas, the continuous study of the words of the Spirit, pure attention, and unceasing thanksgiving towards God. And of the irascible the sins are these: lack of compassion, hatred, lack of sympathy, holding grudges, envy, murder, and continuous meditation on such things; and the healing and therapy of these are: philanthropy, love, meekness, brotherly sympathy, forbearance, and goodness. And of the appetitive the sins are these: gluttony, drunkenness, love of money, desire for empty glory, and [desire for] gold and wealth and carnal pleasures; and the healing and therapy of these are: fasting, continence, lack of possessions, distribution of money to the poor, longing for those future and immortal good things, desire for the kingdom of God, and desire for divine adoption.

18. Because the property of the rational soul is to see itself, to articulate itself, to make itself whatever it wishes, first to reap the fruit which it bears, by its own power to attain whatever the end of life sets forth; both to traverse the world, and what is around it, and to extend itself into the infinity of eternity, and to encompass the periodic regeneration of all things, and to love one's neighbor, and not to prefer anyone to itself; because the things themselves do not touch the soul by necessity, nor have entrance towards it, nor are they able to turn or move the soul; for it is free from all things, and above all things; but it alone turns and moves itself, and with what judgments it deems itself worthy, such it makes the pre-existing things to itself, and none of the things given to us by God for use is evil; for all things that are from God are good; and not simply good, but also exceedingly good; but only the misuse is evil;

and this is of our own free will; therefore, not food is evil, but gluttony; not wine is evil, but drunkenness; not procreation is evil, but fornication; not money is evil, but love of money; not glory is evil, but vainglory; and it is necessary to do all things in such a way as to avoid the misuse.

19. Because of things some are properly good, and some properly evil, and some are intermediate; properly good indeed are: prudence, courage, temperance, and justice; properly evil indeed are: foolishness, cowardice, licentiousness, and injustice; intermediate indeed are: wealth, poverty, glory, dishonor, health, sickness, much learning, lack of learning, and the like; and they are called intermediate because by themselves, they are neither properly good, nor properly evil, but according to the choice of those using them, becoming either this or that; for example, wealth is good indeed when given for almsgiving, but evil when spent for pleasures; likewise also poverty, good indeed when teaching us endurance, and thanksgiving, and freedom, but evil when producing blasphemy, and lack of freedom, by not enduring us; glory also is good, when we use it for the protection of the humbler ones, but evil when for contempt; dishonor also is good when it teaches us humility, and longing for the future glory; but evil when it persuades us to be slavish, and to do all things out of human fear. Likewise also health is good indeed, when we use it for the service of God and the working of His commandments, but evil when for licentiousness and injustice; similarly also sickness, when we give thanks, and use it as a co-worker for salvation, is good, but evil when it drives us to ingratitude and blasphemy and anger; much learning also is good, when we use it for teaching and helping those who are wronged and unlearned, but evil when for vainglory and advocacy of injustice; lack of learning also is good, when it prepares us to be subordinate to those who know, and to obtain benefit from them, but evil when it persuades us to be content with our own ignorance, and not to follow the better ones. Likewise also

all the rest; such as good birth and bad birth, beauty and ugliness, euphony and cacophony, strength and weakness, swiftness and slowness, skill and lack of skill, and suitability and unsuitability for services; for all these, as has been said, are of the intermediate ones, and he who uses these well will not be harmed by them; as the blessed Job, having been tested in all things, was shown to be approved, and unconquered, and through all things he served God; so that it is not necessary to blame the things; for nothing of the things given by God is evil, as has been said before.

20. Again, but pay attention to me now: there are four things, and if a man has one of them, he is not able to repent, nor does God accept any request from him: if he becomes arrogant, if he does not have love, if he judges someone sinning, and if he holds a grudge against someone. And in what way, he says, will someone then be able both to keep unfeigned love towards his neighbor, and not to judge him? If he bears with long-suffering the offenses committed against him by his neighbor, but avenges as much as he is able the sins committed against God or against any of men. Now there are some thus disposed contrarily to both, that they do not judge or reprove those offending against God in any way at all, and against their neighbors, but they hate those offending against themselves in anything throughout their whole life, and remain irreconcilable towards them; but it is necessary to do the opposite of this: to forgive from the soul all the offenses committed against us to our neighbors, but to strive against the sins committed against others, and especially against God, as much as we are able; whence it was said by the Savior, “Forgive us our debts, as we also forgive our debtors”; not your own, or those of others; and again, “If thy brother trespass against thee,” not if [he trespasses] against God, or any of his neighbors; so that it is possible even without passion to reprove, and without sin to rebuke, and to judge those who sin in a God-pleasing way, when these things are done only by the love of God, and the help of one's

neighbor, and the correction of the one sinning. There is, I say, reproof according to malice and hatred, and there is another, according to the fear of God and truth; for when the harm of one extends to many, then it is not necessary to be long-suffering, nor to be silent, nor to seek one's own advantage, but that of the many so that they may be saved; because multi-faceted virtue is more beneficial than one-sided [virtue]; and I say this to happen without passion; but if in reproving someone you are moved to anger, you are fulfilling your own passion; and it is not good to save others, but to lose yourself. But as the beginnings of the forgiveness of sins are not from us, so also in judgment, the measures of condemnation are placed by us; for in what someone judges another, doing the same things, he condemns himself, and pronounces the sentence against himself wretchedly.

21. I know a brother sitting in the desert, among seven and ten brothers, who, being troubled by judging those sinning against him, reproached himself saying: "Thus vain and unreasonable, and more senseless than the very stones, and without conscience, neither being restrained, nor fearing the unerring eye, that even concerning what happens to kings, and farmers, and merchants, and further also to irrational beings, and to plants, and to cities, and to the world, and from the custom both of the dead and the living, you become a bitter judge, and simply of all things, even of the perfect things from all, and of God Himself, thus you sit as a harsh, intractable, and difficult-to-please judge? Because you both judge, and pronounce sentence, and are harsh, and condemn, as if you were indeed most powerful, and doing injustice? And these things being nothing, and equal to a common worm in power for these things? O Lord, spare the hardness of heart! Why are you raving, O soul? Why are you disturbed like those foaming at the mouth? You show this very thing, that you are sick; if you were not sick, you would not suffer these things; then, were you not left to live for this reason, that you might judge the world? Or do you

enter the church for this purpose, that you might reason these things? Evil and slothful and ungrateful servant, filth and refuse and unworthy even to live! O wonder! The worker of all evil, [sits] in the midst of the workers of virtue? The heir of Gehenna, [sits] in the midst of the heirs of the Kingdom? And the very demon himself sitting in the midst of men, and these things are not enough for him, but you also wish to judge all?"

22. Listen to what Dorotheos, who is among the God-bearing Fathers, says about this: "We have abandoned the path of atheism," as the Fathers said, "which is to blame oneself, and we pursue the crooked path," which is to blame one's neighbor. And each of us strives, in every matter, to cast the blame upon his brother, to place the burden upon him; each neglects himself, and does not keep his own commandments, and we demand the commandments from our neighbor; behold, for this reason we do not find ourselves progressing, for this reason we do not find ourselves being benefited in anything, but we spend all our time decaying from our reasonings against each other, and crushing ourselves, since each justifies himself; each lets himself go, keeping nothing, and demands the commandments from his neighbor; for this reason we are not established in the good; because even if we are illumined in something small, we immediately demand this from our neighbor, blaming him and saying, 'He ought to have done this, and why did he not do it thus?' Pay close attention also to Saint Maximus writing, 'It is not to be shuddered at, and to be amazed, and to be in that mindset, that God and Father judges no one, but has given all judgment to the Son; and the Son cries out, "Judge not, that ye be not judged," and "Condemn not, that ye be not condemned"; and the Apostle likewise, "Judge nothing before the time, until the Lord come"; and "In what judgment thou judgest another, thou condemnest thyself"; but men, having left off weeping for their own sins, have taken the judgment from the Son, and they themselves as sinless judge and condemn each other? And

not only heaven was amazed at this, but the earth shuddered, but they revel, being senseless? But does zeal afflict you? Let Saint Isaac persuade you, saying, "A zealous man never attains to the peace of the mind; and he who is alien to peace, is more alien to joy; for if the peace of the mind is said to be perfect health, and zeal is contrary to peace, then he who has evil zeal is sick with a great sickness." O man, who, contrary to the sicknesses of others, seem to bring forth your zeal! You have driven away the health of your soul; strive for health in your soul; but if you desire to heal the weak, know that the sick need care more than reproof. But since you do not help others, and cast yourself into a great and grievous sickness, your zeal is not born from the forms of wisdom, but from the sicknesses of the soul; because we seem to condemn, they indeed are lightened of the burden, but we are found bearing burdens instead of them, and condemning ourselves; and we weaken ourselves, but God chooses them; and we despise them, but God brings them to measure."'

23. Thus therefore judge and reprove and rebuke, being moved by guileless love, not by anger, not by wrath, not by malice; for to rebuke one's brother with anger and wrath is not to be free from evil, but to clothe oneself with offenses. Therefore, love your brother and correct him, do not condemn him; knowing that the proof of unfeigned love is the forgiveness of offenses; and I say again, of those committed against you. And without this, it is among impossible things to attain salvation; for if someone would choose to do to others the things which he himself would pray to attain, he would walk according to the purity of love; and he will be a partaker of the undefiled good things; may it be granted also to us to attain which in Christ, to whom belongs all glory, with the Holy Spirit, unto the ages of ages. Amen.

DISCOURSE X.

CLEARLY INTRODUCING, THAT THE PHRASE "THE SPIRIT FROM THE FATHER THROUGH THE SON" IS THUS UNDERSTOOD HARMONIOUSLY BY ALL THE THEOLOGIANS, [AND] SIGNIFIES AT THE SAME TIME BOTH THE WITH, AND THE AFTER PREPOSITION, AND THE TOGETHER, BUT NOT PERSONALLY THE ESSENCE OF THE SPIRIT. IT WAS SAID TO THE HOLY GREAT APOSTLES; WITH THE KING ALSO BEING PRESENT

1. It is necessary for the listeners of divine words to bring to the words those things which lead to salvation: a well-disposed mind, goodwill towards one's kindred, the bond of peace, a grateful disposition, a good character, and the things similar to these. These things unite, these things join together, these things make those in whom they are present to be of one mind. I also, therefore, being moved by goodwill towards all, have now purposed to speak to you concerning what we especially disagree about; wherefore also you are entreated to listen to me with goodwill; for you will certainly not fail to gain one of these good things: for either having learned the truth from us, you will be benefited by the surpassing benefit, or having learned in some way the things leading to it, you will know more clearly how you would not fail to attain it; but having said [this] avoiding lengthy arguments, and adhering only to the usages of the theologians, do not condemn [me]; but if you should think me either sophistizing, or pronouncing concerning divine things from my own mind, or striving to seem to be wise, and not following in all things the doctrines of the saints, and making the discourses with all truth, accuse me of self-will; but if you should see me not doing these things which I said, but on the contrary speaking all things in truth, and providing the proofs of what is

said from the God-bearing Fathers, then it would remain for you no longer to attempt to doubt concerning the dogma, or to wish to contradict them; for he who opposes the saints has opposed God Himself.

2. Since concerning the procession of the Holy Spirit, not only in the usages of the sacred teachers, but also it is found in many places [that] the Holy Spirit proceeds from the Father through the Son, and indeed the doctrine concerning the Holy Spirit has been reduced to this phrase as to a certain common expression, we also, having considered [it] very carefully and clearly and precisely, speak concerning it thus, even though we have also said and written other things concerning these in many places; that whenever it is said thus conjointly that the Holy Spirit is from the Father through the Son, or that this proceeds from the Father through the Son, this phrase through the Son here signifies the at the same time and the after preposition, and the together with; that is, that at the same time and inseparably together with the Son being begotten, also the Holy Spirit proceeds from the Father, not existing separately according to existence after the Son, but immediately with the hypostatic generation of the Son, also the procession of the Spirit has [its] hypostasis, that is, has its existence from the Father; that is, the whole Son co-exists entirely with the Spirit being proceeded; and the whole Holy Spirit inheres in the whole Son being begotten; and neither does the Son in any way personally have His being from the Spirit, nor again does the Spirit have His existence from the Son, but both these at the same time and both proceed from the Father, even if they subsist differently; as, for example, the heating power is sent forth from the fire through the illuminating power; for both at the same time and inseparably, both the heating power is from the fire with the illuminating power, and the illuminating power proceeds with the heating power, and all the illuminating power is considered in all the heating power, and all the heating power is acknowledged in all

the illuminating power; and neither does the illuminating power have its being from the heating power, nor does the heating power have its existence from the illuminating, but both these both proceed from the fire at the same time; and in the manner of the ray and the light; for existence according to essence is naturally [derived] for neither of these from the other, but both have the sun as the source and cause of their being, as the natural beginning of them possesses both; thus indeed the all-holy Spirit proceeds from the Father ineffably, at the same time with the Son Himself being begotten timelessly and above every understanding, and proceeds through the Son both pre-eternally and eternally, just as the light through the ray, even if no one is being illuminated; for everything that is present now concerning God, whether communicable to us or incommunicable, is with Him also before the formation of the world, even if the one partaking of Him is not present.

3. And according to this meaning, the holy ones say the through the Son phrase here instead of with the Son, as the divine Tarasius in the confession of his own faith, says, "I believe also in the Holy Spirit proceeding from the Father through the Son, and known to be God Himself"; that is, proceeding with the Son, as John of Damascus in the 13th chapter of his Theological Dogmatics, says, "The Holy Spirit," he says, "is the manifesting power of the hidden divinity of the Father, is from the Father through the Son being sent forth, that is, with the Son." As Maximus the Great among confessors states, in his interpretation on the prophet Zechariah: "The Holy Spirit," he says, "as He exists by nature according to essence in God and Father, so also He is by essence in the Son, as proceeding in essence from the Father ineffably through the Son being begotten"; having said through the Son instead of saying with the Son. As the wonderworker Gregory, in a revelation to him, says, "The unbegotten Father," he says, "and the Son being begotten and being from the Father, of this Spirit [it is said] having been sent forth knowingly from the essence of the

Father through the Son." As the great Basil in his refutations, in which he asks, "Why is not also the Spirit Son of the Son?" says, "Not because He is not from God through the Son, that is, with the Son, but lest the Trinity be thought an infinite multitude, Sons from Sons, as is accustomed to be understood among men." As the much-suffering Athanasius in the discourse which is entitled "Refutation of the Hypocrisy of those concerning Melitius and Eusebius," says, "For it is impossible in the doctrine of the Trinity for the Spirit to be glorified, not previously being [understood as] from God through the Son, that is, proceeding from the Father at the same time with the Son." And in the dialogue against the Orthodox and the Macedonians again, "Having been poured out from the Father Himself through the Son," that is, having proceeded with the Son; and in brief, whenever this conjoint phrase "from the Father through the Son" is said concerning the Spirit, it signifies either the after, or the with, or the at the same time.

4. This is not unusual for the divine words; for the divine Apostle, writing to the Ephesians, says that through the Church was made known to the principalities and the authorities in the heavenly places the manifold wisdom of God; which the divine interpreter Chrysostom [explains], “The through,” he says, “is placed here instead of the with”; so that the apostolic saying has such a meaning, “that with the Church among us, also the angels in the heavens are initiated into the ineffable mysteries of God.” And Anastasius of Antioch, in his discourse on faith, clearly states thus: "There is no Word without the Spirit, as there is no Spirit without the Word; but we say the Father to be with the Word, not as Word without the Holy Spirit." And the divine Damascene, in his dogmatic chapters, says, “We have learned the Spirit to be the co-attendant of the Word, and manifesting His activity.” “To be co-attendant” [means] “to follow together with,” as he says there, following together inseparably and timelessly the generation of the

procession; and we have learned this, as the theologians before him thus teach it, being initiated by whom he thus understands the Spirit through the Son, and he altogether forbade saying the from the Son, unfolding and clarifying what is conjointly and difficult to grasp among the Fathers with more subtle and particular explanations. Therefore, whenever you hear the Holy Spirit proceeding from the Father through the Son, understand Him also as co-attendant with the Word; for thus the through will not be wrongly understood as the from, but rather correctly as the with and the together with, as it seems to the saints. And Cyril, great in wisdom, also says, in his agonistic discourse concerning the Holy Spirit: "The Holy Spirit, as He exists by essence in the Father, so also He is by essence in the Son; as, with the Son being essentially begotten, He proceeds ineffably from the Father"; do you see? What the divine Maximus shortly before had said through the Son in a similar usage, this one here places with the Son, here considering the with to be of the same force as the through. Gregory of Nyssa in his [writings] against Eunomius says: "The Father indeed is without beginning and unbegotten, and is always conceived as Father; but from Him, according to the immediate, inseparably the Only-begotten Son is co-conceived with the Father; and with Him also and with Him, before any interval and concept without hypostasis falling between, immediately also the Holy Spirit is comprehended together, not existing separately according to existence after the Son, just as neither is the Only-begotten conceived without the Spirit." See that having said through Him, he immediately adds with Him, in order to remove the deception of those considering the through here to be signifying cause; for if He proceeds with Him and is apprehended together inseparably, how could He be from Him? And the Theologian Gregory in his synodal discourse [says]: "To us there is one God without beginning, and beginning, and that which is with the beginning; and the name of the one without beginning is Father; and of the

beginning Son; and of that which is from the beginning, but with the beginning and after the beginning, Holy Spirit." It is fitting to piously understand in the usages of the saints the Holy Spirit proceeding from the Father through the Son, not to understand and interpret the through as the from, but as the with preposition, saying also ourselves with the one called the Theologian, "To us there is one God, the Father without beginning, the beginning of all things the Son, and the Holy Spirit not from the beginning, but with the beginning and after the beginning from the Father." And the great Basil in one of his letters to his brother Gregory says that the Holy Spirit is known with the Son and together with Him, having subsistence from the Father; and in the chapters to the holy Amphilochius, he says that the Holy Spirit is known through the Son, and with the Son, and together with the Son. And again, the Holy Spirit is said to be of the Son, with whom He is inseparably comprehended, but having His being dependent on the Father's cause, whence also He proceeds; having this as a distinctive sign of the hypostatic property, to be known with the Son and together with Him, as subsisting from the Father. Do you hear the distinctive sign of the Holy Spirit's hypostasis, that it is to be known through the Son, but not to have hypostasis from Him, but to subsist from the Father? And again in the same [writings]: "Glory to the Father through the Son in the Holy Spirit"; and moreover, "Glory to the Father with the Son in the Holy Spirit." And above all, the Church says that it knows both these usages, both the through and the with, to be said concerning the Son; and rejects neither of them, as destructive of the other. And Isaiah the prophet also says, "those deeply making counsel, not through the Lord"; and again: "Thus says the Lord, you have made counsel not from me, and covenants not through my Spirit"; not with me, nor with my Spirit. And simply, concerning the liturgical pronouncements all the Church, and concerning the conclusions of

the discourses all its teachers, using indifferently both the through and the with usage concerning the Son.

5. But since the through here has shown the at the same time, and the after preposition, and the together with, it is necessary likewise, turning the discourse in both directions, that just as we say with boldness that the Spirit proceeds from the Father through the Son, so also we have [reason] to say confidently concerning the Son, that likewise also the Son is begotten from the Father through the Spirit; now, since that the Spirit proceeds from the Father through the Son is agreed upon by all the teachers, but that the Son is begotten from the Father through the Spirit is passed over in silence by all; so that it is shown more clearly than light to those in any way choosing to see the truth, that the through is placed here rather than the from, and clearly presents the Son as cause with respect to the Spirit; just as indeed both the declaration of the Word shows, and the direct enumeration of the divine Persons testifies. Besides these things, I inquire this of those thus proposing [this doctrine]: is it the same to say the Spirit proceeds personally from the Father and the Son, as [to say He proceeds] from the Father through the Son, or does the first gather something different, and the second intend to signify something different? If indeed it is the same to say from the Father and the Son, as from the Father through the Son, and these different usages signify something not different, then certainly the through preposition is the same as the and conjunction, and the and conjunction is interchangeable with the through, and what is most clearly signified by one preposition, is also signified by two, which seems superfluous; but if the first signifies something different, and the second concludes something different; for the one indeed clearly shows a Person to be constituted proximately from two Persons, concerning which we especially disagree; but the other, that the Spirit is from the Son by Himself, and from the Father through the Son; therefore, if these things were believed, consider

the absurdities arising from these, and contrary to the theologians of Christ's Church.

6. First, that the Father is not only the cause of the Son and the Spirit, but of the one alone, but not of the one only. Second, that He is not glorified by us in the divine Trinity as the cause of two Persons, but of one indeed, but two are from the cause. Third, that to send forth the Holy Spirit is not proper to the Father alone. Fourth, that whatever pertains to cause, does not pertain to the Father alone, but also clearly to the Son. Fifth, that the Spirit [is] thus, as also from Himself, Spirit of the Son, Himself from Himself. Sixth, that we do not say one cause with those from one God, but also two causes, with the Person caused from them. Seventh, that it is not only common to the Son and the Spirit to be from the Father, but this is also again proper to the Son, inasmuch as He alone has being from the Father alone, but not also the Spirit. Eighth, that not all things that are of the Son, are also of the Holy Spirit, except only the generation, as it seems to the saints; but also to send forth is itself another Person, since there is no sending forth also of the sender forth. Ninth, that one of the Persons in the divine Trinity is uncaused cause, but the caused is cause, but the caused is in some way cause. And tenth above all, that the Spirit proceeds personally both from the Father and the Son, and from the Father through the Son; that is, the same Person from the Person of the Father both properly and improperly, and particularly and not particularly, and immediately and not immediately, and divisibly and indivisibly, and proximately and not proximately, and personally and not personally, and being distinguished by Person and being held indivisibly, and the same third being believed as second, and in every way.

7. With these so very clearly absurdities being gathered, if we grant that the Holy Spirit proceeds hypostatically from the Father and the Son, or from the Father through the Son, what further need is there to force the concepts, and the words, and the

saints, and the divine pronouncements, and all things to incline like a balance towards our error? But since concerning the Spirit it is found in many places that He proceeds from the Father through the Son, but concerning the Son it is nowhere said that He is begotten from the Father through the Spirit hypostatically, the reason is evident; lest also the Spirit be thought Son of the Father, and the Son Father of the Spirit by someone, this heretical reciprocity is said neither concerning the Father nor concerning the Son from the Spirit; and the sacred Augustine says in his On the Trinity; and Gregory of Nyssa in his interpretation on the Our Father theologizes, and many of the inspired [writers] elsewhere; but rather the whole Church, proclaims the Spirit from the Father alone, both in words and in writings, but refuses to say this of the Son from the Father; and although we say the Father to be of the Son, [meaning] the one proceeding hypostatically from Him, and the proceeding Person personally from the Father, with reference to the relative reciprocity towards the Father, but nevertheless one of these is proclaimed by them, but the other is handed down in silence; thus also concerning this required reciprocity; that the Holy Spirit proceeds from the Father through the Son, that is, at the same time with the Son, and with the Son, and after the Son has His being from there, has been theologically expressed also by the aforementioned saints, and it is unreasonable to say otherwise; but that also the Son is begotten from the Father through the Spirit is passed over in silence by all; why? Because just as if we were to say that the Son is begotten from the Father through the Spirit, we would be saying two Fathers of the Son, so if we were to say that the Spirit proceeds personally from the Father through the Son, we would be saying two causes of the Spirit; and just as if we were to say according to essence, Father, Spirit, Son, and thus we would make both two causes of one, and the two at the same time causes of the one; and just as if we were to say according to a ratio of magnitude, Father, Son, Spirit, we would necessarily think one

greater, and another greater than these, and another smaller; thus also according to a ratio of dignity, if we were to say Father, Son, Spirit, we would reckon one greater than the greater, and another smaller; and just as if we were to say according to enumeration, Father, Son, Spirit, we would necessarily make one of these first, and another second after this, and another in order; and just as if we were to say according to place, Father, Son, Spirit, it is necessary also for one of these to be prior, and another subsequent, and another between; and just as if we were to say approximately according to form, that order is kept in the divine Trinity, we would be forming the formless one in us; thus if we were to say that He is contemplated only according to mode, we consider this incomprehensible and invisible to us; and just as if we were to say that the Son alone is united to the Father, and the Son alone to the Spirit, we would be saying that the Spirit is separated from the Father; thus if we were to say that the Son alone is united to the Father through Himself, but the Spirit through the Son, which does not allow the Son to be conceived whole with the whole, we would be saying that the Spirit is confounded with the Son; but that the Spirit is not separated from the Father, the great Basil refutes in the canonical epistle thus writing: "For if the Spirit is not from God, but is through Christ, He is not at all"; and the theologian Gregory refutes the being confounded with the Son in his synodal discourse, saying, "For the nature indeed is one in the three, but the union is the Father from whom and to whom the subsequent ones are referred, not as being confounded, but as being held together very fittingly; for how would the union be the Father, if He does not have a proximate and immediate relation to each of those from Him?" But also, "not as being confounded, but as being held together," declares the proximate and immediate relation of each to Him; concerning which, in the [discourses] concerning order, God granting, it will be said more clearly and more nobly.

8. But what is their counter-argument to these things? O what a wonder, and how completely unassailable! For they say, just as we do not say that the Son is personally begotten from the Father through the Holy Spirit, lest the Spirit be thought Father of the Son by someone, so since we confess that the Holy Spirit proceeds from the Father through the Son, we most clearly declare the Son to be the cause of the Spirit; but O best of men (everyone rightly asks in response to the one proposing this), since it is only absurd for the Son to be theologically expressed as being from the Spirit by anyone, on account of so many consequent absurdities and such as have been said before, how will the Spirit be said to be hypostatically from the Son? Then in addition to what has been said, that also must be said, that not because the Son is not from the Father through the Spirit, is the saying that He is from the Father through the Spirit, that is, with the Spirit, passed over in silence; for this is clearly most heretical, and alien to the whole Church of Christ, to believe that these two Persons do not both at the same time have their existence from the Father; but in order that the apostolic, tradition-handed down way of speaking might be preserved unchanged, not from the Father through the Spirit concerning the Son, but from the Father through the Son concerning the Spirit is said; since that it is pious to say through instead of with and after concerning the Son, and to reject neither of them as destructive of the other, the luminaries listed shortly before are most trustworthy witnesses; so that the preposition through does not signify what is called from here, but clearly the with, as has been shown; and the Spirit being said by the theologians to be from the Father through the Son, does not show the Holy Spirit's existence to be from the Father and the Son; far from it. For the Father would be taken away from being the only cause of the Godhead, and it would refute the theologians asserting this, as not being true theologians; which is beyond all boldness. These things indeed the phrase from the Father through the Son

signifies when it is understood conjointly; but if it is understood non-conjointly, and as if it were read separately, so that the from the Father usage concerning the Spirit is placed separately, and again the half of this with some words separately, the whole purpose of the discourse refers to the dispensation of the Spirit to us through the Son, as has been said more precisely concerning this elsewhere, and now for the sake of clarity, it will be said here from the beginning; and pay attention to me speaking both true and clear things.

9. That to be from someone, is not said in one way; for this is among the things said in many ways; whether one inquires the discourse concerning super-essential things, or concerning beings. For it is said in one way indeed as from matter, as the statue from bronze; in another way, as from the first moving cause, as the statue from the craftsman; in another way, as from the composite, as the part from the whole; in another way conversely, as the whole from the part according to form; for example, for the sake of an example, the definition of man from the biped; in another way, what comes to be after it in time, as night from day, and winter from fair weather; again this is said according to generation, as Seth from Adam; according to reception, as Eve herself also from Adam; according to material separation, as, let us say, this water from that water; according to local expulsion, as we are accustomed to say that so-and-so is from this city; according to temporal movement and extension, as we say from that time and until here; according to sending, as we say that this ruler has been sent from the king; signifying also movement from someone; and the on account of, as [in the phrase], "since we fell from the sin from the beginning"; that is, on account of sin. But if anyone should wish to use the from being said concerning God in the divine Scripture, [it is said] in one way indeed according to cause; and according to cause, as from the energy, just as the works from God, as from His energy; for these are thus from God, as from His

essence; in another way it is from God according to cause, as from His nature; for we say the divine energy to be in God, as from His nature; in another way we say [it is] from God according to cause, as from the hypostasis; and this in two ways, either according to ineffable generation, as the Son from the Father, or according to ineffable procession, as the Spirit from the Father; for both are from the Father according to hypostasis; in another way we say [it is] in God, not according to cause, but according to a relation of belonging; for the Lord says, in the Gospel according to John, "He who is of God hears the words of God"; but besides all these, the from being is also said in another way, signifying the consubstantiality of the Persons towards each other; and this likewise being said both of divine things and of human things; according to which meaning we say, John is from the essence of Peter and Paul and Paul of men; not that he has been generated from all of them, but that he is consubstantial with them, and of the same essence with them; and according to this meaning, the divine Fathers declare the Holy Spirit to be from the essence of the Father and the Son, wishing to show the consubstantiality of the Spirit towards them.

10. Likewise also the through someone is said both as through a place, as this water flows through the pipe into this cistern; it is also said as through time, as so-and-so has done [something] through a long time; it is also said as through a person, as through so-and-so one met with the Emperor; it is also said as through one's own members, as man sees through the eyes, writes through the hands, and walks through the feet; this is the same as as through an instrument; it also signifies the same power, as the solar light shines forth through the ray; for the solar light and the solar ray are the same; it is also taken instead of by, as the world is illuminated through the sun instead of by the sun; it is also said when it signifies the first and originating and creative cause, as, "all things were made through Him," instead of "from Him"; it

is also said when it signifies the demiurgic cause, as the house through the carpenter; and when the material cause, as the ship is constructed through the planks; and when it shows the instrumental cause, as the door through the saw; which is also said with the saw; for the carpenter works on the door both through the saw and with the saw; it is also said when it provides the understanding of the paradigmatic cause, as, through the virtue of the great Paul, the divine Chrysostom was stirred up to virtue; and when it shows the proximate cause, as the fruit through the proximate cause, the branch, comes to be from the tree, that is, the root; and sometimes it also shows movement according to that which looks towards the end through the middle; for example, someone traveling from Byzantium through the sea to Alexandria; it also signifies the at the same time and the after preposition, as I said before, as the heating power proceeds from the fire through the illuminating power; for both at the same time and inseparably together with the illuminating power also the heating power is from the fire, and with the heating power the illuminating power proceeds from it; it also signifies the activity of another mediating through someone, as the law was given through Moses; but concerning the Holy Trinity we say that the Father does all things through His Only-begotten Son, in a certain other way; for not as through an instrument, or a servant, or something of this sort, but as of natural and subsistent power.

11. But in order that we may return to the matter at hand, it is worthy of attention, that besides all these signified meanings, concerning the divine Persons, wherever the through someone is placed, it is significant not of energy, but of procession, or generation; however, the from someone does not signify likewise, but indicates procession of hypostasis, or shows the consubstantiality of those concerning whom it is said; but we thus receive the phrase concerning the Spirit; for how else would one say the Spirit to proceed through the Son? If indeed transitively

and by passage, what an absurdity! For the Spirit would seem to pass through the Son as through a pipe; and He would thus have an empty space between, He who is always full and fills all things; and the Spirit would be contained as in a place by the Son; and there would be a limit to the Son, according to which the Spirit would be contained; and how is the Son Himself also with Himself, with the Spirit passing through Him transitively? But if as through an instrument, this also is blasphemous; or just as through Him [the Son] all things are from the Father, as [the Son] co-working with the Father, thus also the Spirit through Him, this also is impious; it remains to say, as co-proceeding with Him; thus also the Spirit would co-proceed with Himself, completing Himself, just as also those creating complete all things; for what indeed is common to the Father and the Son, which is not also common to the Spirit?

12. But the through, they say, where it is placed, shows only the Son's mediation towards both the Father and the Spirit, but not another difference; for the through, says the great Basil, does not present an inactive Son, but has the acknowledgment of the pre-existing cause; and again: wherever the through is taken, it contends together with the cause before it; whether one should wish to exercise the discourse concerning natural things, or concerning artificial things; but concerning the Father and the Son, since one in number nature is contemplated, and one of it also energy and procession, and one and the same God, reasonably the through concerning the Son does not differ in meaning from the from of the Father; but it itself will be changed to the from, and that again will be changed to the through; and there will be one and the same common beginning of the Holy Spirit with the Father, on account of the Son's being of one essence with the Father, and the identity of the essence. These things thus word for word those unsurpassed in wisdom set forth, [being] petty and refutable and blasphemous, and being unworthy of their own reputation; for the madness of those called from Christ has reached

such a point, as to dare to say that the Spirit proceeds through the Father from the Son, or that the hypostasis of the Spirit is the energy of the Father and the Son, or that the existence of the Spirit is one procession of the one nature of the one God? May such babblers be refuted introducing alien things into our pure theology.

13. But if they say, since the Holy Spirit proceeds eternally from the Father through the Son, for this reason it is necessary to understand that it is said thus according to that timeless procession, let them consider that even if the theologians conjointly say that the Holy Spirit [proceeds] from the Father through the Son, they clearly declare that the co-eternal procession from the Father with the Son is eternal; and even again disjunctively, and as if separately, as I said before, they say that He proceeds from the Father through the Son, they declare by the from from whom the Spirit has His being, but by the through through whom His essential energy is dispensed to the worthy, as has been clearly demonstrated in the previous discourse through many [arguments]. But this divine energy must also be perfect and from eternity in the Trinity, just as the light is in the sun's ray, even if no one partakes of this energy; which also does not contend against reasonable discourse; for in the divine nature, neither what is among necessary things, nor what is temporal and superfluous, is present, or is added. For if even the philosopher and the physician wishes to have both knowledge and perfect art, even if there are not those learning or being healed; and the seeing ones also are always seeing, both sleeping and being stirred up at night, even if there are not things which they see; since the seeing ones are perfect, in order that whenever they wish to see, sight may be present to them, and not then come to be incidentally; much more necessary is it for the divine energy to be co-eternal with the divine Persons, and equally not acquired, lest also the Trinity be thought by us to be at some time incomplete.

14. That these things are true, is also clear from there. For Basil, having enumerated the energies of the Spirit, and the gifts, and the charisms, in his [writings] against Eunomius, adds that the Holy Spirit has all these things eternally, not having them acquired, but eternally having all things; and again: what proceeds from God does not proceed in time, even if it dispenses the energies in time; likewise in the fifteenth [book], the fifth [chapter] concerning the Trinity the blessed Augustine explicitly states thus: "But I say concerning us, that the Holy Spirit, if He thus proceeded as about to be given, was already a gift even before the one to whom He would be given existed; for a gift is understood to be spoken of in one way, and in another way when it is said to have been given; for it is possible for [something] to be a gift even before it is given, but if it were not given, it can in no way be said to have been given." And in the same [book], the 15th [chapter] again: "For the Spirit is indeed eternally a gift, but temporally given." With these agrees also the great Maximus, saying, "The Holy Spirit is present whole and undiminished in every energy; for the one and the same Spirit energizes all things." And someone might very reasonably say this: for what God has, He has from eternity, and not acquired; even if in time and recently He shows this to whomever He wills through philanthropy; for He creates indeed recently, and when He wills, but from eternity He has the power to create.

15. Therefore, gather from all these things, O man who desires to be saved by truth, and to believe orthodoxly in the Trinity, the one God; that the Holy Spirit is said to proceed from the Father through the Son, both on account of the identity of the essence, and as co-attendant with the Word, and being with Him, and after Him being from the Father, and being given through His worthiness; not indeed because He also proceeds personally from Him. And let every purpose be towards believing rightly, and acquiring unfeigned love. But he shows such love, not by the sharing of a table, nor by empty greetings, nor by flattery of words,

but by considering and providing for the advantage of one's neighbor; to raise up the fallen, to extend a hand to the one lying down, to prefer the things of one's neighbor before one's own good things, this is a genuine proof of love; for love does not look at its own things, but sees the things of its neighbor before its own; for that it is necessary to be useful not only to oneself alone, but also to many others, Christ showed calling us salt, and light, and leaven; but these are useful and advantageous to others; for the lamp does not shine for itself, but for those sitting in darkness; and you are a lamp not that you alone might enjoy the light, but that you might also bring back the one who has gone astray; for what is the benefit of a lamp when it does not shine for the one sitting in darkness? And what is the benefit of a Christian when he gains no one? Nor brings [anyone] back to virtue? Again, salt does not only preserve and bind itself, but also binds the decaying parts of bodies and does not allow them to flow away and be destroyed; thus indeed you also, since God has made you spiritual salt, examine and bind the slothful members, that is, the negligent of the brothers, and rid them of sloth. For this reason He also called you leaven; for the leaven does not leaven itself, but the remaining dough, the much and ineffable by the small and short [amount].

16. Because also all the orthodox are one body in Christ and members in part, as it seems to the most divine Paul; and none of the members in the body is hostile to its own connatural part, nor envies, nor fights. If we are not in agreement and harmony for one body, we are not harmonized with the Holy Spirit, but each of us chooses what is his own, not looking according to what is pleasing to God for the common advantage, but fulfilling the own passion of self-pleasing, how are we able to preserve unbroken and undivided the harmony of the members towards each other, or the subjection towards our head, who is Christ? For what the hand, or the foot, or another of the members of the same body, when it has one power, but is in need [of the others], and without the

cooperation of the remaining members, neither has the power of its own activity, nor finds itself sufficient for its own duration, nor has consolation from what is lacking; thus also in our life, both what is present to us becomes useless, and what is lacking inconsolable, apart from mutual assistance; but if also all are kindred, and all brothers, and all offspring of one Father, and we are all formed from the same clay and mixture, and our nature is fraternal according to the flesh, and our generation according to the Spirit is fraternal, we are all equal in Christ, how are we able to be of Christ and to hold to each other, not cooperating with each other in concord?

17. Wherefore Chrysostom, of golden tongue, says, "Behold the equal power of concord and harmony through God, for this is multiplied; for if two or ten are of one mind, each of them becomes not as one, but tenfold, and you will find the one in the ten, and the ten in the one; and if they have an enemy, the one attacking one is found attacking ten; for he is struck not by one alone, but by ten bodies; he has been put in difficulty, but he is not in perplexity, for he is provided for by the greater part, that is, the nine; and the part in perplexity is overshadowed; each of these has twenty hands, and twenty eyes, and feet likewise; for he sees not with his own eyes alone, but also with those of others; he walks not with his own feet, but also with those of others; he works not with his own hands, but also with theirs; he has ten souls; for not he himself alone, but also they care for him; and if they were to become a hundred, the same would happen again, and the power would be extended. Do you see the excess of love? How it makes the one invincible and multiplied? How the one is able to be in many places, the same both in Persia and in Rome? And what nature is not able to do, love is able to do; for one is here, and the other there; but rather whole here, and whole there; if he has a thousand friends, or two thousand, consider how again it will exceed the power; do you see how expansive love is? For this is

wonderful, to make the one a thousand; for what then do we not acquire this power, and establish ourselves in security? This is better than all wealth; this is better than health, this is better than light, this is the foundation of cheerfulness; learn also the matter from experience; someone having no friends at all, what life will he live? For even if he is ten thousand times rich, and in abundance and luxury, and having ten thousand good things, he sits deprived and naked of all; so that the most secure citadel is one, which no one will be able to overcome, the love and concord towards one's neighbor."

18. To love; but if this is not possible, at least do not hate anyone; for Christ does not wish to have hatred towards man, nor sorrow, nor anger, nor resentment in any way at all, nor concerning any temporary matter; and the four Gospels proclaim this everywhere; and those living with you according to right reason, just as they will not cease from turning you away from blameworthy action, so let them not be cut off from love towards them; but keep the balance equally in both; not only in the correct judgment and action concerning yourself, but also in the meekness and gentleness towards those attempting to hinder, or otherwise causing hardship; for to be harsh with them is [a sign] of weakness, just as is ceasing from the action, and being utterly terrified; for both are equally deficient; one indeed by withdrawing, but the other by being alienated towards the naturally related and friend, and if it is necessary to say something wonderful, and not ungracious, even to acknowledge small thanks to those who compel; for there are such who procure rewards for those enduring.

19. Be persuaded also of this, that you yourself also sin much, and others likewise; and if you abstain from some sins, either [it is] through cowardice, or through empty glory, or that you abstain from some evil; then also if you catch them sinning do not speak harshly; for many things happen otherwise, and are

disposed differently; and in general many things must first be suffered, in order that someone might speak conclusively concerning another's action; and when you are also greatly indignant, or suffering intensely, human life is fleeting, and after a little while we all depart; remember also how much you owe to God each day, in thought, in words, or in actions; but nevertheless for the release from such and so great sins, God has given to us a short and easy path, and [He is] free from every penalty; for what labor is it to forgive the one who has grieved [you]? The labor indeed is in not forgiving, but in holding onto enmity; but to be released from this, brings much rest to us, and [is] very easy for the one willing; for neither is it necessary to cross a sea, nor to travel a long road, nor to surpass lofty mountains, nor to spend money, nor to strain the body, but it suffices to will alone, and all sins are loosed; for the one who said, "If you forgive men their trespasses, your heavenly Father will also forgive you your trespasses," is truthful, to whom be glory unto the ages. Amen.

DISCOURSE XI.

CLEARLY PRESENTING, THAT WHATEVER THROUGH IS SAID CONCERNING THE DIVINE PERSONS, SIGNIFIES THE ESSENTIAL ENERGY, AND THE GRACE OF THE SPIRIT TOWARDS US, AND NOT THE CAUSE OF THE SPIRIT'S HYPOSTASIS. IT HAS BEEN SAID IN THE PRESENCE OF THE HOLY APOSTLES' CHURCH AND OF THE SENATE

1. With the Father and the Son and the Holy Spirit being our God, of these the Father indeed, as God, made known His own Godhead to men, saying "I am He who is"; but the Son also, and His Godhead, and moreover, the Fatherhood of the Father, is testified to by both, that is, through the Father and the Son; by the

Father indeed declaring to us, "This is My beloved Son in whom I am well pleased, hear Him"; and by the Son saying to His own Father, "I have manifested Your name to men"; but the Holy Spirit, both His Godhead, is manifested to us from the Father and the Son; and He is sent from the Father through the Son to creation, as you hear, "When the Comforter comes whom I will send to you from the Father"; and He is provided from the Father through the Son to all the worthy; wherefore also He is said to proceed, and this is believed from the Father through the Son; and concerning this there is no room for doubt for those choosing to be orthodox; for thus the Trinity, the God of all, has willed to be made known to us; in the Old [Testament] indeed, the Father as God alone; but in the New also as Father; but the Son, in the incarnate economy, [is] most clearly Son of God and Father; and after His ascension, the Holy Spirit also [is known] to be God; and this is the promise of the Father, that is, the divine plan of condescending, and appearing, and being made known to us, the super-essential Trinity, through the respective in time economy, or presence, or manifestation of each, as the Savior said, "Behold, I send the promise of My Father upon you."

2. But concerning this phrase "from the Father through the Son," with which many Teachers before have used, some seizing a seemingly opportune starting point have also introduced a use not holy, saying that concerning the Father and the Son, the through does not differ from the from, as indeed the great Basil shows in his [writings] to Amphilochius, saying, "It is not absurd to understand the through as the from; for often the through is interchanged with the from when one takes on the meaning of the other; for example, 'I acquired a man through God,' is the same as saying 'from God'; and elsewhere, 'Whatever Moses commanded Israel, through the command of the Lord'; and again, 'Is not their explanation through God?'; instead of saying 'from God,' he said 'through God';" but this usage does not agree with their

conclusion. For even if the Teacher says that it is not absurd for the through to be understood as the from, and the through and the from are interchanged, and the subsequent things, but he says "often" not "always," and with the intention of the discourse referring to created things, not to the divine Persons. Wherefore also they have brought forward the Apostle saying, "from Him, and through Him, and to Him are all things"; and after some things he adds, when the Father having received from whom, passed it on to the Son; but the Son again [passes on] the Holy Spirit, he does not accept either the from whom, or the through whom communion. And again in the same [writings] the same [Basil says]: "That these phrases do not contradict each other, is clear from there; for the blessed Paul has brought together both concerning the same and one subject, saying, 'from Him, and through Him, and to Him are all things,' speaking concerning the Son; for from Him is the cause of being according to the will of God and Father; through Him is the duration and subsistence of all things, He having created all things, and measuring out the things towards salvation to each of those being born; wherefore also all things have been referred to Him, tending with some desire and ineffable love, looking towards the leader of life and giver, according to what is written, 'The eyes of all hope in You,' and again, 'All things expect from You; and You open Your hand and fill every living thing with good pleasure';" all of which, both concerning the Father, and concerning the Spirit, it is not unreasonable to understand both specifically and particularly. We have the same things to say also concerning the in syllable; wherefore not only concerning the Son here, [are used] the through and the from, and the in and the to, but together with Him also the Father and the Spirit at the same time, if anyone should wish to add, saying from whom, through whom, to whom, or in whom, nothing absurd will be said; but as has been said before by the great Basil, with the discourse referring to created things; but concerning the hypostases of the Godhead daring to

utter thus, either commonly, or particularly concerning the Spirit, he omits nothing impious.

3. Therefore, if it were thus said by the theologians, that the Holy Spirit proceeds through the Son, perhaps the through would have had a cause with itself, and we would have understood this instead of the from; and it would have been able to be the same as the Holy Spirit proceeding from the Son; but now, just as it is nowhere said that the Spirit has His existence from the Son, or proceeds hypostatically from Him, so neither [is it said that He proceeds] through the Son [alone], but from the Father through the Son; this indeed especially accuses the Father, but not the Son at all. For when the from precedes, and having the cause of existence with itself, the through follows, it is not of necessity to give the same cause again also to the through, nor is it customary, nor following the art; for when the through characterizes this cause, it is necessary for this to be understood as equivalent to the from; but when one preposition is placed instead of another, no harm to the discourse [results] in removing that one, and placing the one having the same power in the discourse; but this is not possible here in any way; for no one would say simply, from the Father from the Son, nor would he dare to believe [that the Spirit proceeds] through the Father from the Son, or through the Father through the Son the Holy Spirit proceeds. But if it is necessary to signify the cause, what then does the through wish to signify here, we will not hesitate to say, not at all sleeping and making the hunt for the good better; that wherever the through is placed concerning the divine Persons, it signifies the essential energy, and the grace of the Spirit towards us, not a personal cause to those wishing to pay attention; but the from is not likewise, but [signifies] procession of hypostasis, and the through someone signifying other meanings concerning the divine Persons, wherever it is placed is always significant of energy, but not of procession, or generation. Wherefore also some of those having acquired a great name in

theology came to say at some time, that the Spirit has His existence from the Father through the Son; or that the Holy Spirit proceeds personally from the Father through the Son, but that He proceeds from the Father alone primarily all say, but through the Son both He proceeds, and shines forth, and is poured out, and simply everything testifies to the giving of Him through the Son, but does not show the cause of His hypostasis.

4. That the through spoken concerning the divine Spirit is not the cause of the hypostasis, but clearly shows the dispensation of the Spirit, to one paying attention this will also be very clear from there, how immediately to this are added manifestations of the Spirit, either being dispensed, or naturally existing, or being sent out, or being sent, or energy, or gift, or proceeding, or shining forth, or being poured out, or being given, or in some way some of such determinations, by which the through either must be accompanied, or must be brought forward, or must precede, but to find it placed absolutely is most rare; showing clearly through all things, that the purpose of the discourse is not concerning the uncaused existence and procession, but concerning the [Spirit's relation] towards us and the communicative. And lest anyone should have to say that the Roman Fathers believed otherwise concerning this through preposition, when spoken concerning the Spirit, the saint, Maximus, defending all those, says, "I have brought forward uses of Roman Fathers, and of Cyril of Alexandria, with whom I am in complete agreement, from which they themselves showed themselves not making the Son the cause of the Holy Spirit's procession; for they know the Father to be the one cause of the Son and the Spirit; of the one according to generation, but of the other according to procession; but in order that they might show the co-eternity, and thereby preserve the connection of the essence, and the unchangeableness." When he says "of Roman Fathers entirely," he means Hilary, Ambrose, Augustine, Jerome, Damasus, and all the saints who shone in Italy

at that time. But also Athanasius, and Basil, and Gregory the Theologian, the most eminent of our theologians, having enumerated nearly all the appellations of the Spirit, if it were fitting for the Holy Spirit to proceed hypostatically from the Son, would they not have preferred this one from all the other appellations to Him, naming Him the sender forth of the Spirit?

5. To believe the from to have the same power as the through, likewise concerning the divine Persons, as concerning created things, we will not only say the Spirit to be from the Father, but we will also suppose Him to be sent forth through the Father. And not only do we believe the Son to be begotten from the Father, but we will also proclaim Him to be begotten through the Father; which is entirely both impious and blasphemous. Moreover, if the from has the same power as the through concerning the divine Trinity, since just as the Spirit is provided to the worthy through the Son, so also the Son through the Spirit, therefore also the Spirit is begotten from the Son, and the Son proceeds from the Spirit and from the Father, and from each other these Persons both exist and proceed; which no one believing that these phrases signify the same thing would accept, that is, both the from the Father and the Son, and the from the Father through the Son, when he is judged to change the through preposition into the and conjunction; so long as this remains a conjunction, and that is called a preposition, one seems to signify one thing for now, and the other again something else.

6. Then how do they themselves, not confessing to believe according to their own Symbol in the Spirit proceeding from the Father through the Son, but [believing] that He proceeds from the Father and the Son, reproach us for believing in the Spirit proceeding from the Father through the Son? I will say this more clearly. For it is one thing for something to be from one alone, and another for it to be from two, and another for it to be from someone through someone. For to be from one, the Person having

the cause in Himself, is proper; but to be from two, [means] the two entirely having acquired the causes; but to be from someone through someone, [means] the one acquiring through someone mediating to Him that very thing which He is. With these things thus being so, therefore it is one thing for the Spirit [to be] from the Father alone, and from nowhere else to proceed, and another for Him to have His existence from the Father and from the Son, and another for Him to proceed from the Father through the Son; for the one signifies that the Holy Spirit has the principle of His own hypostasis from one Person alone, the Father of course; but the other, that He proceeds proximately and immediately from two Persons, that is, from the Father, and the Son; but the other, that He has the cause of His own hypostasis from the Father indeed, but not proximately nor immediately, but through the Son mediating. Since they themselves confess to believe the second of these three, how therefore do they introduce to us to believe the third, which is other and signifies something other than the first? And again other, and not what the second [signifies]?

7. But what is their counter-argument to these things? If the Spirit equally is from the essence of the Father and of the Son, He proceeds equally in every way also from both. For since the Holy Spirit is from the essence of the Father and of the Son, for this reason He also proceeds personally from the Father and the Son. But He will either be proceeding as from two Persons, or entirely as from one; but if as from two, the absurdity is evident; and it is necessary in addition that there are two causes in the divine Trinity, insofar as two are causes of one; but if as from one, since the sending forth Person is form, not essence, not nature, and the one sending forth this will entirely be a Person; but if the one sending forth is not a Person, but the one being sent forth is a Person alone, therefore in the divine Persons, there will be some Person caused from a Person, the Son; and there is some Person not caused from a Person, the Holy Spirit; when the Father indeed

[is] a Person, but the one sending forth [is] not a Person; and those confessing the Spirit to proceed personally from the Person of the Father miss the truth.

8. Again: that the Spirit is and proceeds from the hypostasis of the Father, the theologians say; but from the hypostasis of the Son, none of them has expressly handed down; therefore it follows according to the common theologians that the Spirit has His existence from the nature alone of the Son, but from the Father, both from His essence and His hypostasis; as what has just now been explained and recently, but has been proclaimed from of old and from the beginning; but if anyone dares to say that the Spirit [is] also from the hypostasis of the Son, let him bring the saints saying this as witnesses.

9. Again, since the personal has reference to the essential, but is opposed to the common, according to the relative, that is, as being begotten to begetting; since to be sent forth is personal; for if this were not so, neither would the procession be proper to the Spirit; and to send forth the Spirit is of necessity such; for it is referred as to a cause to the very being sent forth; when the Holy Spirit proceeds from the essence of the Father and of the Son, which is common also to the Spirit.

10. Moreover, if the Holy Spirit proceeds from the essence of the Father and the Son, as from one cause, because the one essence of the Father and the Son is the same, under their two hypostases, it follows also that the Son is begotten from the essence of the Father and of the Spirit, as from one cause; because according to the new theology concerning the super-essential Trinity, essence and hypostasis are the same; but if the second is absurd, the first is also such.

11. Further, if the Father and the Son are one cause of the Holy Spirit both according to their one essence, and also according to their own hypostases, it remains for the Holy Spirit not only to be according to His own hypostasis, but also according to His own

essence, being one according to this divine essence peculiarly His own, and those according to His own hypostasis, which are caused only in the divine Trinity.

12. Further, if the Holy Spirit proceeded as from one cause of the essence of the Father and the Son, because the essence and Person are the same in the Godhead, not only will the Spirit be the same as the common essence of the three, but also the Son the same with it, and the Father of necessity the same with the same; and therefore, either the Trinity will be three the same, or this alone will consequently be the same.

13. Further, if the Holy Spirit proceeded as from one cause of the essence of the Father and of the Son, because essence and hypostasis are the same in the all-causal Trinity, the Holy Spirit therefore, just as He is the same as the Father and the Son according to essence, so He will be the same as them according to hypostasis; and therefore the same will be from the same; but for one to be other from another, is confessed by all, but for the same to proceed personally from the same, is both unseemly and impious.

14. Further, since in the divine things hypostasis is the same in some ways as essence, but the Person of the Spirit proceeds from the Father and the Son, with the Father being other, and the Son again other; the Holy Spirit therefore has His existence from two sames.

15. Further, if the Holy Spirit proceeded from the essence of the Father and the Son as from one cause, because in the divine things both the essence and the Person are the same, not only will the Father and the Son be the same, but also the Father and the Spirit again another same; and the Son and the Spirit, another same again; but if the second of these, and the third are heretical, then also the first is entirely heretical, and again there is Sabellius.

16. Further, if the Holy Spirit proceeded as from one cause of the essence of the Father and the Son, because essence and

Person are the same in the Father and the Son and the Holy Spirit, the Father and the Son and the Holy Spirit therefore will also be the same in Fatherhood, and in Sonship, and in procession, and in all things.

17. Further, if the Holy Spirit proceeds from the Father and the Son, because essence and Person are the same in the Trinity, and there are three Persons of this, and one essence, therefore three in it [the Trinity] are the same, and three will be other; since none of the divine Persons is the same as Himself, or other than Himself; but is either the same as something, or other than something in every way; and simply every sameness and otherness is never from one, but is said of at least two; but if such absurdities flow everywhere from the Holy Spirit proceeding from the essence of the Father and the Son, therefore the Holy Spirit [proceeds] not from the essence of the Father and the Son, but the Spirit has His being what He is from the hypostasis of the Father alone; for just as the personal things remaining incommunicable show the otherness of the Persons, thus with the same things being [common] it follows to understand also the sameness of the Persons; or why would the essential things being the same, characterize the same cause, but the personal things having likewise, would not show the sameness of the Persons? But if because the Father and the Son are, for this reason the Father is entirely the cause of both the Spirit, then the Father and the Holy Spirit also are; for the Father and the Son are one in essence, not the Father and the Holy Spirit in this way; but if so, then they will therefore be causes of the same thing so that with the Father being the cause of the Word, He will entirely be the cause of the Holy Spirit also. But since the Word is the cause of the Spirit through these reasons, the Word in turn will be the cause of the Spirit.

18. That the things said before are true, that the Holy Spirit does not proceed from the essence of the Father and the Son, just as neither does the Son have His generation from the essence of the

Father and the Spirit, is clear from there; for in the hundredth chapter of his Dogmatic [Theses], John of Damascus theologizes thus concerning the unbegotten and the begotten, not of nature, but of hypostasis; and again, "Wherever we understand that to be begotten is not of nature, but of hypostasis; for if it were of nature, both the begotten and the unbegotten would be contemplated in the same nature." And the divine Gregory of Nyssa, in the book On the Knowledge of God, says that the Spirit proceeds from the Father's hypostasis; but in the discourse On the Names of God, he says that the same is a Person of the Father, from whom the Son is begotten, and the Holy Spirit proceeds. Maximus, adorned with holy theology, says that the essence is common to all, according to which He is said [to be] and uncircumscribed, and never being circumscribed in any one Person, would never appear [as] a cause of hypostasis. With these agrees also the holy Augustine in the first [book] of On the Trinity, concerning the divine essence he says such things: "Nothing generates itself, but if the essence generates essence, it would not generate unless itself, because nothing is in God separated from the divine essence." Thomas using this saying adds such a conclusion: "Therefore the essence does not generate essence." And again from the same book, in which he discourses concerning divine Names, he says, "The divine nature is confirmed to be neither generated in the Son according to itself, nor according to coincidence." And Hugh of St. Victor says, "The essence itself neither sends forth nor is sent forth, neither generates nor is generated; for the things naturally belonging to the divine essence, belong to every Person; so that if the essence were generative, both the Son and the Spirit would have generated; none of which is close to the truth; it is very clear that the Father generates not insofar as [He is] essence, but insofar as [He is] Father."

19. To these things I myself would also say, if the essence were sending forth, both the Son and the Spirit would send forth;

but since this neither sends forth, nor is sent forth, it is clear that neither the Son nor the Spirit has the [power of] sending forth; and not insofar as [He is] essence, but insofar as [He is] Sender forth the Father sends forth the Holy Spirit; and the Spirit not insofar as [He is] essence, but insofar as [He is] sent forth proceeds from the Father Himself.

20. But what is their counter-argument to these things? Why indeed do all the Latin teachers, both ancient and recent, teach in many ways that the Holy Spirit [is] from the Father and the Son, both in being and in proceeding? I myself will immediately [respond], since according to my understanding, in this hangs the entire dividing conclusion between Italians and Romans, and I will say true and necessary things. But attention must be paid with all power; that due to the poverty of language among the Italians, neither the ECPORREUSIS (procession) itself, nor the ECPORREUESTHAI (to proceed) verb has been found; whenever instead of saying "the procession," they say "the procession" (πρόοδος); but instead of "proceeds," they say "proceeds" (πρόεισι); and the most terrible thing, that they also consider these to be the same as those said by us; but this is not so, not at all. For to us these phrases spoken concerning the Holy Spirit, the PROODOS (procession) in relation to the ECPORREUSIS (procession), and the PROEISI (proceeds) in relation to the ECPORREUETAI (proceeds), has such a difference as the genera have to the species, or the common to the proper, or the universal to the particular. For the procession indeed [is] common; "for the procession of the Thearchy," says the great Dionysius; and it is said, "the sending of the divine Persons is from the whole Trinity"; and the Lord before these, "I and the Father will come"; but the procession [εκπόρευσις] is proper; for it is defined only by the hypostatic existence of the Spirit; and the proceeds [πρόεισι] is said commonly especially concerning all the gifts of the Spirit, and sometimes also concerning His procession,

and concerning many other things; but the proceeds [ἐκπορεύεται] from the Spirit, [is said] only concerning the significant phrase of the Spirit's property; whence for this to proceed from the Father and the Son, it is impossible to find in the uses of the holy Teachers, whenever the phrase is referred to the Spirit's existing property, unless their purpose is concerning the giving of His gifts; but to proceed from the Father and the Son, that is, to be poured out according to His energies, is found in many places; wherefore also the ancient Teachers of the Latins, having translated the divine Scripture and our holy Teachers from the Greek language into the Roman language, since they were constrained by this paternal [language], and otherwise had no way to say [it], used this phrase, "the Spirit proceeds," both in both meanings, both signifying His hypostatic existence from the Father, I say the procession, and signifying His communicative grace and energy through the Son, not as if they considered the different meanings to be the same, glorifying one temporal and one timeless; but with one phrase by the poverty of the language, signifying now this, now that; which therefore later ones hearing, and being ignorant of what the "proceeds" sometimes means to them, thought that the word was simply understood in the sense of "proceeds" [ἐκπορεύεται]; and from there the cause of the distortion especially arose, with the many not understanding, or perhaps not wishing to understand, the purpose of those speaking, and for this reason turning aside from the truth; so that if it were understood that the Holy Spirit is said to proceed from the Father and the Son, but according to His super-natural gifts, but not to proceed from the Father and the Son, that is, to have His hypostatic existence from them, the schism of so many Churches would not have had such a place; but now by these words the entire distortion has taken its beginning, and has continued to be a danger for all this age.

21. Again, the meaning both of the "proceeds" [πρόεισι] and of the "proceeds" [ἐκπορεύεται] words, judging to signify

"goes out" here also, creates much deception for those not hearing with experience; for they immediately think of some temporal and local going out of the Holy Spirit's hypostasis, from some person to some thing, or place, or person; but the matter is not such; for to us piously, the "proceeds from the Father" being said concerning the Spirit, is understood instead of "exists from the Father alone and is with [Him]"; wherefore also this is said with a determination, and does not signify in Him movement and progress from some place to some place, but [signifies] according to existence and permanence; but the "proceeds" [πρόεισιν], [is understood] instead of the abundance of His gifts being poured out towards us, both from the Father and the Son, and from the Father through the Son; and in the way we say the Son is begotten from the Father, that is, to subsist undividedly and eternally with the Father Himself; not in time, not in place, not through something, but according to Himself ineffably and beyond every cause, in the same way we say also the Holy Spirit proceeds from the Father; that is, to exist personally with Him, beyond every understanding being not transitively sent forth, not having a when, not temporally, not towards certain ones, not for the sake of something, but according to permanent existence, and being said to be co-unoriginate with God; although the one has being from the Father by generation, but the other by procession, in another inexpressible way.

22. Again, concerning the Holy Spirit two things are clearly both existing and being said, of cause and of hypostasis, concerning indeed whence the Spirit has His essence, we in no way differ from each other, but the difference for us is concerning the hypostasis alone of the Spirit; but they accusing us concerning the Person of the Spirit, because they say this to proceed from the Father and the Son, but defending concerning His essence, and bringing forward the things being said concerning this, do the same as if someone accusing that they believe David, according to the hypostasis, to be a son of Adam and of Noah, and he should

bring forward indeed as a very great justification, since David has his own essence equally from Adam and Noah.

23. But in order that what is said by us may become more certain, and more clearly with many, with unveiled face, with heart and tongue and clear voice, we proclaim with boldness, that we both believe and confess that the Spirit is essentially from both the Father and the Son, that is, having His own essence from the Father together with the Son, not more from one nor less from the other, but equally from both, and we anathematize those not believing thus; but that the Holy Spirit Himself proceeds hypostatically, that is, personally from the Father and the Son, we both deny, and turn away from those thinking thus. These things we think thus, not as introducing new dogmas, but being persuaded by all the theologians, both when they say concerning the essence of the Spirit, that the Holy Spirit [is] of the same essence as the Father and the Son, that the Holy Spirit [is] from the nature of the Father and Son and therefore from the essence of the Father and the Son the Holy Spirit [is]; both when and however much similar things they write concerning His hypostasis, not saying the Spirit [to be] from the Son; and that the Spirit [is] from the Father alone, but not that the Spirit also has His existence in the Son, and however many similar things [they say]; so that the same Theologians, both saying that the Holy Spirit proceeds from the Father alone, that is, subsists personally, proclaim the truth; and again, positing that He has His being essentially from the Father and the Son, are most perfectly truthful; and that we may return to the matter at hand, for these said causes, both the ancient and the recent Latin Teachers teach in many ways that the Holy Spirit both is and proceeds from the Father and the Son; to whose intention it is necessary to pay attention more, not only to the words; which it was necessary to defend. And these things indeed have been said thus by me.

24. But since for the sake of this we say so many things concerning the Holy Spirit, in order that not only may we believe rightly now, but that we may also cause the Holy Spirit Himself to dwell within us through the working of the saving works, leaving off speaking further concerning the procession of the Spirit, let us briefly philosophize concerning His indwelling in us. Therefore, the most renowned among ascetics, Mark, says thus concerning this: "It is necessary first to have the grace of the all-holy Spirit working in the heart, and thus according to proportion to enter into the kingdom of the heavens." Making this clear the Lord said, "The kingdom of the heavens is within you." Declaring this also the Apostle wrote, "Test yourselves if you are in the faith; or do you not recognize that Jesus Christ dwells in you? Unless indeed you are disapproved."

25. And the great Macarius from Egypt posits thus: "The Lord coming into the houses of our souls, rests in the beauty of our heart; there indeed, when the waves of the impure demon and the darkness have passed by, the rays of most sweet light shine for Him, deep quiet having entered into this house. Because Christians are a new creation of another age; children of the Holy Spirit having appeared; similar to their Father, to Adam the spiritual, to the luminous; of that city, of that age, of that power; they are not of this world, they are of another world. For the Lord Himself says, 'You are not of this world.'"

26. And John from Damascus [says]: "The mother of prayer [is] stillness; but prayer [is] a manifestation of divine glory; for when we close the senses, and become together with ourselves and with God, and being freed from the external wandering of the world become within ourselves, then clearly within ourselves, we will see the kingdom of God; for the kingdom of the heavens is within us, as Jesus the God uttered."

27. And Saint Maximus says, "God the Word having become man, in order that He might show the deifying grace of all

things, through which He also became man, 'My Father,' He says, 'works until now, and I work'; the one willing, the other co-working; with the Holy Spirit essentially completing both the Father's will in all things, and the co-working with the Son; in order that through all and in all might be the one God in Trinity, proportionately to each according to the grace of those existing, and wholly beheld by us, as the soul naturally indwells the whole and each part of the body without diminution; but each according to the proportion of his own faith, possesses a more manifest energy; and this [is] in the Gospel of God; the ambassadorship of God and the exhortation to men, through the incarnate Son, and giving the reward of reconciliation with the Father to those persuaded by Him [namely] uncreated deification; and he calls uncreated deification, an unhypostatic illumination according to form, which does not have generation, but an inconceivable manifestation to the worthy."

28. Gregory of Nyssa also says: "One of the faithful becomes a place of God, and another a house, and another a throne, and another a footstool; and someone becoming also a chariot, or a swift horse, receiving upon himself the good rider, and running the course according to the one leading; someone also becomes a vessel for Him, adorned according to His wisdom, not only with woods built in the Libanus, but also with gold and silver, and purple and stones suitably beautified to each part, through which His love is worked, by which the energy of love is contained by all, but is recognized as a daughter of the free Jerusalem above."

29. And Cyril of Alexandria says that the cloud covering [them] signifies the ancient shadow, I think signifying nothing other than the Church, filled with the glory of Christ, the truest shadow; therefore Christ has filled the Church; and to those in ignorance and error, as if they dwell in night and darkness, He sends the noetic illumination, like the kindling of fire; but to those already illuminated in their ways, and having the noetic day in

their hearts, He gives the grace and protection from Himself, and refreshes them with spiritual dews, that is, with the exhortations from above through the Spirit.

30. Thus also the golden-tongued one clearly declares, "Then your light will break forth early"; what light does he say, and what is this light? Not this sensible [light], but another much better, which shows the heaven, the Angels, the Archangels, the Cherubim, the Seraphim, the Principalities, the Authorities, the Thrones, the Dominions, the whole host, the royal courts, the habitations; for if you are deemed worthy of that light, you will see these things, and you will be delivered from Gehenna; for he did not say the light of the Jews, but generally of men; for this light is proposed to all as a goal, lest you close the doors to this light, and lose much of the enjoyment; but this light comes through faith, and coming illuminates with much abundance the one receiving [it], and if he provides a pure life for it, it remains dwelling within continuously; and just as pure silver placed towards the rays, also sends forth the rays, not only from its own nature, but also from the brightness of the sun, so also a purified soul, becoming brighter than silver, receives a ray from the glory of the Spirit, and sends this back; wherefore also he says, "Beholding as in a mirror, we are transformed into the same image from glory to glory, as from the Lord Spirit," into our own becoming glory; and such, as is fitting from the Lord Spirit; and just as fiery bodies flowing to those nearby from the shining bodies, also impart to those their own brightness, thus indeed it happens also with the faithful; for this reason those experiencing this are separated from the earth, and dream of the things in the heavens, those enjoying this ineffable and awesome glory; for some thick mist, gloom and cloud has been poured out over all the earth; and declaring this the Apostle said, "For you were once darkness"; and again, "You, brothers, are not in darkness"; since there was as it were a lawless night, and in this night we were walking, God gave to us a bright lamp, having

kindled the grace of the Spirit in our souls; but of those [having] the light, some having received [it] worked [it into] brighter and more radiant, as Paul, as Peter, as all those saints; but others extinguished [it], as the five virgins, as those who suffered shipwreck concerning the faith; for this reason Paul also says, "Do not quench the Spirit," that is, the gift; for thus he is accustomed to call the gift of the Spirit; but an impure life quenches it; and these things indeed [are said by] the golden-mouthed one.

31. And Gregory the Theologian says, "Of the many and great things which we have and will have from God, this is the greatest and most philanthropic, the inclination and kinship towards Him; for what the sun is to sensible things, this God is to intelligible things; for the one illuminates the visible world, but the other the invisible; and the one makes the bodily eyes sun-like, but the intellectual natures God-like; and just as this to both those seeing and those being seen, providing the power to some of seeing, but to others of being seen, is himself the most beautiful of the things being seen, so God to both those understanding and those being understood, creating to some the [power of] understanding, but to others of being understood, is Himself the highest of the things being understood; towards whom every desire stands, and beyond whom nothing at all is carried; for He neither has anything higher, nor will He ever have, neither the most philosophical mind, nor the most transcendent, nor the most inquisitive; for this is the end of desirable things, and to those having come to be the rest of all contemplation. Whoever therefore has been granted to pass beyond the matter, and this fleshly thing, which one must call neither cloud nor veil, to become akin to God, and to be mingled with the purest light, insofar as is attainable by human nature, this one is blessed, both of the ascent from here, and of the vision there; for truly to philosophize grants [one] to become above the material duality, through the one, and the unity understood in the Trinity; but whoever has become worse by the

conjunction [with matter], and has been so much bound to the clay, as not to be able to look towards the rays of truth, nor to be borne above the things below, having become from above, and being called to the things above, this one is wretched to me in his blindness, even if he prospers in the things here, and so much the more, as much as he is more played upon by the prosperity, and is persuaded that something else is good before the truly good; pursuing the evil covering of vain glory; the darkness lies upon [him], as fire there, in which he did not know the light."

32. And Basil, the voice of the Church, likewise expounded similarly saying, "As the power of seeing [is] in the healthy eye, so [is] the energy of the Spirit, in the purified soul; wherefore also Paul prays for the Ephesians, for the eyes of their heart to be enlightened in the Spirit of wisdom, and to become an athlete of virtue towards God, and to be mingled with the purest light, becoming a son of that day, which is not interrupted by darkness; for another sun does this, the one flashing forth the true light; which whenever it shines upon us once, is no longer hidden by settings, but having embraced all things with its illuminating power, makes the light continuous and successive to the worthy, and itself makes those partaking of the light other suns."

33. And the great Athanasius posits thus: "The Word being united to God became flesh, in order that men being united by the Spirit might become spirit; He Himself is God bearing flesh, but we men bearing spirit; for having taken a first-fruit from the essence of men, that is, in the seed of Abraham, which is the form of a servant, and having become in the likeness of man, He gave to us from the essence of the Father the first-fruit of the Holy Spirit, in order that we all might become one Son of God; He Himself the true God bears all of us, in order that we all might bear God; for as many as are spirit-bearers, bear light; and those bearing light are clothed with Christ; and those clothed with Christ are clothed with the Father; for this corruptible must put on incorruption, and this

mortal put on immortality; for those bearing the Spirit of God, bear incorruption; but incorruption is God; and this [is] the philanthropy of God, that of whom He is creator, of these He also afterwards becomes Father by grace; and He becomes [Father], whenever the created men receive into their hearts the Spirit of God crying 'Abba, Father'; for otherwise they would not have become sons, being by nature creatures, unless they receive the Spirit of the one by nature and true Son; wherefore also the Word became flesh, in order to make the human receptive of divinity."

33 (duplicate numbering in original text): And the divine Dionysius in these words, "The divine nature," he says, "is not participated in by the essence of any of the beings, but by the gifts of all." And the divine Paul in addition to these, "And God who also anointed us, and sealed us, and gave the earnest of the Spirit in our hearts"; and again, "God has sent forth the Spirit of His Son into our hearts"; and again, "The love of God has been poured out in our hearts through the Holy Spirit who has been given to us"; and before all and after all our Lord and teacher by nature, Jesus Christ, thus through the Apostles promises the Holy Spirit to the faithful, "whom the world cannot receive, because it does not behold Him nor know Him; but you know Him because He remains with you, and will be in you" - and again, "He who has My commandments and keeps them, that one is he who loves Me; and he who loves Me will be loved by My Father, and I will love him, and I will manifest Myself to him," and "I and the Father will come, and make our abode with him."

34. Therefore, no one of men is, who without love towards his neighbor, truly has the Lord; for every commandment, he says, is summed up in "you shall love your neighbor as yourself," and love [is] the fulfillment of all things; and just as the sun is everywhere alike and wholly shining, so also a holy soul having been apprehended and illuminated, perfected by the ineffable beauty of the glory of the light of the face of Christ, and having

communed wholly with the Holy Spirit, and having been deemed worthy to become a dwelling place and throne of God, becomes all eye, and all face, and all light, and all glory, and all Spirit, whom it carries and sustains and bears, thus being built up by Him; but rather the one carrying and leading and sustaining it, thus preparing and beautifying it with the beauty of the Holy Spirit; wherefore also Paul says, "The fruit of the Spirit is love" etc. The sum of the discourse: we have been shown to become a dwelling place of God; for all both the actions, and the contemplations, and the gatherings, and the liturgies, and the sacrifices, and the offerings are done for this, in order that man may be purified of his sins, and God may dwell in him, according to what has been said by the Lord, as He says, "I and the Father will come and make our abode with him."

35. For the living energy of the Holy Spirit is sought by God in living hearts; wherefore also the Savior came, in order that the intellectual faculties of the souls of the faithful being restored through the energy of grace, and becoming immutable, might be able to inherit eternal life; for if a Christian has fasting, vigilance, psalmody, virginity, and every virtue, but the mystical energy of the Spirit in the altar of the heart is not accomplished by grace, with all spiritual sense and rest, all his following is incomplete and [he is] a person not having eyes; and almost a body not having the head of the Spirit; but when a person becomes God-bearing, and the Father and the Son and the Holy Spirit dwell and walk in him, then the soul departs from every desire of built churches, and visible sacrifices, and material gatherings, and human feasts; and then he does not desire to worship God in this or that place in the Spirit, but in every place of His dominion; for he has within himself God and Father; he has within the Son, the great High Priest; he has within the Holy Spirit, the true fire; he has within the true sacrifice to God, the contrite spirit; he has within the altar, the pure conscience; he has within the propitiation for sins, the

spiritual tear; he has within the Jerusalem above, the rejoicing soul; and therefore as spiritual, with spiritual hands he offers spiritual sacrifices. "For God is Spirit, and those worshiping Him must worship in Spirit and truth"; to Him [be] the glory unto the endless ages both now and forever. Amen.

DISCOURSE XII.

DELIVERED IN THE CHURCH OF THE HOLY APOSTLES, AT THE GATHERING OF THE EMPEROR, AND OF MANY HIGH PRIESTS, AND OF THE SENATE; CLEARLY SHOWING THAT EXAMPLES FOR THE SAKE OF PROOF DO NOT HAVE A PLACE CONCERNING GOD, BUT ARE RECEIVED FOR THE SAKE OF CLARITY ALONE

1. It is necessary, concerning what has been said, both to understand something worthy and to say something reverent and to do something good, not without the Holy Spirit being co-operative with us, but rather with Him working the whole, entrusting everything to Him, undertaking to speak concerning this Spirit. But it is necessary to pay close attention to what is being said, lest we ourselves undergo the unprofitable labor beyond measure, and you, through negligence, deliver the things said to oblivion; for oblivion is the daughter of negligence, and both are offspring of heedlessness. Since every statement exists in two ways, one indeed overturning its own (position), and the other overturning the foreign (position), as I at least consider, but the demonstration of the truth of both becomes in this manner, sufficient for conviction. I say this: having posited both hypotheses and the one considering concerning these (hypotheses), then having separately distinguished, to consider what follows each, which of these are consistent and which are contrary to the truth; and to respect the consistent ones, I say, and to turn away from the

others; for the truth is entirely consistent with itself; but that which falls into contradiction with itself is entirely outside of the truth; which especially we must carefully guard and do, lest we fail entirely to attain what is fitting. And first, it must be stated the scriptural usages, as many as have been received concerning the procession of the Holy Spirit. Secondly, it must be considered reasonably, how those differing with us concerning these things understand these (usages); and what also seems right to us concerning these (usages)? And thirdly, it must be examined concerning each (usage) to what purpose it refers, and how also it was expressed by the Holy (Fathers) at different times? And neither we ourselves, nor the opponents of us hereafter, but to the Holy (Fathers) alone must we give credence concerning all things. For thus both the truth will be clear, and our faith indubitable, and our portion with God; and every strife will immediately be driven out of the way, and the peace from above will be proclaimed.

2. We said that we should not confine ourselves to the things said recently among us concerning the Spirit, a common usage of the Holy Scriptures, that the Holy Spirit is said to proceed from the Father. But what this saying wishes to signify, investigating this, according to the surpassing gifts to Him, this we have learned is said by them. Let us consider, if it seems good, how also this usage is understood or interpreted by those who hold contrary opinions to us; I mean, the (usage) saying the Holy Spirit proceeds from the Father and the Son. Then, God cooperating, we will consider again what the Holy (Fathers) declare against these (opinions). And indeed, they say here, explaining themselves as they themselves say, that "the Holy Spirit proceeds from the Father and the Son," we understand in this manner, as the fruit comes forth from the root through the branch, and the stream flows from the spring through the pipe, and the light shines forth from the sun through the ray; for these and such things are said not only of them, but also from them; that the fruit is from the root through

the branch, and in the branch; and the stream is from the spring through the pipe, or from the pipe; and the light is from the sun through the ray, or is from the ray; whence also we say the Son is proximate and immediate to the Spirit, and the Father mediate and prior; and through the Son we say the Spirit is both in Him, and from the Father Himself He proceeds, just as, for example, the fruit is from the root through the branch, the stream from the spring through the pipe, and the light from the sun through the ray.

3. Against these things, we indeed affirm this, that we do not take examples and images for proof, but for the sake of clarity, the things being presupposed to be thus without any doubt; but these things having uncertainty, and therefore being sought (investigated), to attempt to prove these from examples is nothing else than to posit the things being sought as if they were already agreed upon. For indeed, the theologian Gregory, in the discourse concerning the Holy Spirit, condemned such a great dissimilarity of examples in discourses concerning God, and this especially directing his concern toward the inquiry concerning these things, where he says: "It is necessary to restrain the thought, when one considers the imagined (thing) in the examples; lest someone, taking one part of the image, through ignorance would cast away the rest." Finally, it seemed to me to be best to let the images be, and the shadows as deceptive and greatly falling short of the truth, holding fast to the more pious understanding, abiding in a few words, and using the illumination that shone forth from there for each Spirit, guarding this as a genuine common possession and shared inheritance, to traverse this age. And again, in the same (place), he says: "Give me God and the nature of God apart from others, and I will give you the Trinity with the same names and realities; but if there is one God, one highest nature, whence will the likeness be preserved by you? Or do you again seek from the things below and around you? It is indeed shameful, and not only shameful, but also altogether vain, to take a conjecture of the

things above from the things below, and of the unmovable from the flowing nature." And Isaiah says, "to seek the living among the dead." And further, even if the sayings are true concerning existing things, what is the necessity to consider them true also concerning divine things? For we do not consider that whatever follows in other things must also follow in divine things; for it is not necessary; for thus we would understand God by nature and by art at the same time. But why should these things, by which created things are considered, be considered also of God? But it is more just to say, because these things (apply) to created things, they would not (apply) to divine things; for this is wholly necessary; for the difference between created things and God is infinite, but the likeness is either nothing or moderate, and so only to compare (by analogy). And let these things be said in common against all such things, and then also against each of the things said in order it must be responded.

4. And first indeed, concerning the first (analogy), that the fruit, being immature, becomes mature from the root through the branch according to nature, and not from being; for that which becomes proceeds in every way from non-being into being little by little, being perfected later; but these things do not at all befit the Spirit co-eternal with the Father and the Son. Besides, (it) is not as if the Son is a branch from the root of the Father, if it is necessary to say thus, and then from this branch the Spirit is a fruit or a flower, (as) it has been handed down to us by the divine expositors, so that one holds the first (place), and another the second, and the third holds a third rank, and the third is far from the first, and that (they) are clearly separated by the interposition and mediation of the second; and the second (is) near to both, both as from the one just now having been established, and as having the power of being from both the first and from itself, the Father indeed providing (this) to the Son; but they clearly declare one beginning root of the divinity of the Father and the Spirit, and they have written the Son

and the Spirit as co-eternal with this root and existing without beginning. And this is clear from those (writings): for the great Dionysius, in the third (chapter) of the Mystical Theology, says that from the simple Goodness, the essential outpourings of goodness proceed, both of itself, and in themselves, and in each other, signifying the immutability adhering to the generation; and again, in the (treatise) On the Divine Names, he calls the Son and the Spirit divinely begotten outpourings of the Father's generative divinity, and living flowers and over-abundances, this usage clearly being thus: that the Father is the fountainhead divinity, and the Son and the Spirit (are) of the theogenous divinity, if it is necessary to say thus, divinely begotten outpourings, and living flowers and over-abundant lights, we have learned, speaking according to the sacred (writings); but how these things are, it is neither possible to say nor to conceive, but the progress (of our understanding) is up to the intellectual energy according to us. And the divine Maximus, explaining this, says, "to signify that they are divinely begotten from the Father"; and consider this to have been said from the vision of the olive trees (in) Zechariah (chapter) four of the Prophets; therefore the Seventy (interpreters) (call them) branches of the olive tree, but the others of the interpreters (call them) offshoots and outpourings. And Metrophanes the Melodist also set forth this in his Trinitarian canon thus: "A twofold trunk sprouted from the Father as a root, the Son and the Holy Spirit, the co-natural offshoots and divinely begotten, and co-eternal flowers." But if this is a twofold trunk, and others (call them) offshoots, and others branches, and (others) outpourings and over-abundant flowers, if they theologize the Son and the Spirit from one root of the Father, according to this reasoning, does the Spirit also possess existence in the Son, and if someone is found naming the Spirit fruit, or flower, or anything else, (this) shows the co-existence of the Spirit with the Father and the Son, and this is how it seems also to Cyril of Alexandria, in his writing Against Hermias, writing

thus: "Just as there are the most fragrant flowers concerning the diffusion of my essence, and being filled with the senses of those around," I say, "that what will be received from me signifies a natural likeness," which certain ones will not partake of, being divided by distinct and intellectually perceived (differences), also concerning the Spirit. To these things, the great Gregory, a witness worthy of credence for all Christians, let him come forward, who urges to understand the things said concerning the Son and the Spirit, (that they) hold the second (place) after the Father, in this way: "Restrain the deep-thinking words of philosophy, lest you divide the Godhead into a root." Do you hear? For if the Spirit is not immediately from the Father, he would not place this second after the Father, just as Gregory also calls the Son. And the great Basil, in the (treatise) Against Eunomius, where the beginning is, "The beginning is," contending against Judaism and Hellenism, sets forth thus: "The Father is the one having perfectly the being and without cause, root and fountain of the Son and of the Holy Spirit"; besides, as I said before, it is not necessary that the same things follow in beings and in God; nor what is mortal exists in beings, that this is also mortal in God; being different from all beings according to an ineffable reason, for the reasons do not necessarily have the same (properties) in beings concerning their processions. And let these things have been said concerning the first (analogy).

5. And concerning the second (analogy), that the stream has its being, which it is, from the spring, but not at all from the pipe, or through the pipe; and this is the same concerning the example of the spring and the river and the water; but what is a river there, this is not here a pipe, a receptacle for the passing water; therefore, since the Son is the spring of the Spirit, as it seems to the revealer of divine things, Basil the Great, Athanasius the much-suffering, Gregory the all-wise, and all the saints; let us consider concerning this what seems right to the same saints, for the great Basil, in the eighth (letter) to Amphilochius, enumerating

the names belonging to the Son, also places the name of the spring, not simply to show how he names Him a spring. For he says, yet again because of the multifaceted grace towards us; that through the richness of goodness, according to His manifold wisdom, it is given to the fearing (Him), the Scripture signifies Him by countless other appellations, sometimes calling (Him) shepherd, sometimes king, and again physician, and the same bridegroom, and way, and door, and spring, and bread, and vine, and rock; for these do not signify the nature, but the all-various (modes) of the energy; which from the compassion concerning His own creation, according to the particularity of the need, He provides to those in need. But if the name of the spring is a name of energy concerning the Son, just as each of the enumerated (names is), and indeed on account of the cause, for (it is) through the richness of goodness; and according to the particularity of the need; therefore, not because the Son is called the spring is He the cause of the Spirit. And the great Athanasius, in his discourse concerning the incarnate economy, says, "For the pledge and first-fruit of divinity dwells in us, but in Christ the whole fullness of the Godhead; and therefore David, singing to God, says, 'For with You is the fountain of life; in Your light we shall see light'; for he knew the Son being with the Father (as) the fountain of the Holy Spirit." Do you see that this one also makes the discourse not concerning the hypostatic, but concerning the energetic procession of the Spirit? For he says pledge and first-fruit of divinity; for a pledge and first-fruit would be a part of the whole; but the Spirit is not divided according to essence, nor according to hypostasis. And these things (are said) by the luminary of Alexandria. It remains to see concerning the divine Gregory, if he understands the name of the spring spoken of the Son as (referring to) the cause of the Spirit. This one, in the discourse concerning the Holy Spirit, making the discourse concerning this image, says, "I have conceived a spring, and a fountain, and a river; for how is it not that the Father is one, and

the Son another, and the Holy Spirit another analogously?" "For these are neither separated by time, nor broken off from each other in continuity; and it seems somehow to be divided by three properties, but I was afraid first indeed to accept a certain flow of divinity not existing in all; secondly, lest that which is in number be introduced through this image. For eye and spring and river are one in number, being formed differently." Here it is precisely shown, how the teacher accepted the eye and the spring and the river, which somehow seem to be as three in their properties, on account of their co-naturalness, and their not being cut off and separated from each other, the thearchic Persons; since he also received the other images in this manner; for this was also the purpose of the discourse, and what the polemic required, not from whom is the cause to the Spirit. And (this is) clear from his own testimony; for what, tell me, is a spring? Or what a river, or an eye, but the water itself, which welling up is called a spring, being carried (along) a river, being drawn water? Further, the same one, in the discourse to Evagrius concerning theology, making the discourse concerning the image of the spring and the river being referred to the Trinity, (says) in what manner from a certain source of waters, abundantly sending forth nectar-like water, it happens (that) a very great stream, and an inexhaustible flow is divided into two rivers by its force, having one flow from one source of the spring from the beginning; and with the waters of the rivers being formed into two streams, they are nevertheless not at all harmed in their essence from the division; for by the position of the rivers the flow is divided, but they possess one and the same quality; for even if each of the aforementioned rivers seems to terminate far away, and to be far distant from the spring, they nevertheless have the same beginning connected to the continuousness of the spring. Similarly also the God of all good things, the president of truth and the Father of the Savior, the first cause of life, and the plant of immortality, the fountain of eternal life, having sent forth to us a

certain intellectual grace of Himself and of the Holy Spirit, has not Himself suffered any harm in His essence; for no diminution befell Him through their arrival to us and approaching even to us, and they remain in no way separated from the Father. So that not from an eye (is) a spring, and from the spring a river, that is, in the Father (is) the Son, and from the Son the Holy Spirit proceeds, but both as two rivers from one vein; and not in the Son does the Spirit have (His) being, because He is called the spring of life, or simply a spring by the theologians concerning the Spirit; but thus concerning the second (analogy).

6. Concerning the third (analogy), it must be said otherwise: that likewise also the light being sent forth to us from the sun through a certain ray, has its existence from the sun alone, but not at all subsists from the ray, or through the ray; and this example is more for us than against us, and it is clear that (the light) is imparted to us through the ray, (but) the light does not spring forth from this; and the Spirit is bestowed upon us through the Son, (but) He is not also proceeding from Him hypostatically; and the countless perception of properties testifies to this, and John of Damascus clearly presents (this), saying in the same Dogmatic (work): "Just as from the sun (are) both the ray and the radiance, for he himself is the source of the ray and of the radiance; but through the ray the radiance is imparted to us, and this is what illuminates us and is partaken of by us; thus from the Father (is) the Son, but through the Son the Holy Spirit is imparted to us." And Cyril of Alexandria, explaining the inseparable (union) of the Son and the Spirit, says that they are sent forth as the ray from the sun, or the gleam from the fire. And the great Basil, in the (letter) to the Canons, says, "For we say the Father (is) unbegotten light, and the Son begotten light; but that each of the Persons (is) light of the same essence pleases both, so that we may preserve the equality of the nature; for those are called consubstantial to each other not only which certain ones have supposed, but also when there being

two certain (beings), one is the cause, and the other from the cause, and each of the same nature exists, also concerning those we predicate consubstantiality." Further, we glorify the Son from the Father and the Spirit together, just as light and ray from the sun; and this example does not contradict, but agrees with us; for does the ray itself project light separately from the sun? For the ray itself receives (light) from the sun, it springing forth from itself together with the ray, conveys that to us; so that the cause of the light is not the ray conveying it to us, but the solar disc is (the cause), which from its own essence projects both, I say the ray and the light; and concerning the life-giving Trinity, even if the Son conveys the Spirit to us, He is not also the cause to Him of existence, the Father being the ray of Him, who also the Son is. And we say these things showing that (the light) is not from the ray, but is imparted through it; but if (the light) is also from it, whence is the occasion for the necessity, therefore also the Spirit to proceed from the Son? For if it is necessary that everything which follows the sun also follows God, which is not permitted for this not also to exist in God, it would follow that also the common understanding concerning the ray and the light, and concerning the Son and the Spirit, (we would have) to consider this true, and not otherwise happening; but since it is neither pious nor reverent to suppose that exactly the same follows God and His works; how then would He be different from the others? How not reasonably would we be harmed, considering the words true concerning creation, and necessarily considering them true also concerning God who created it? Concerning this image, about which we now consider, the theologian Gregory, making much discourse, in the discourse concerning the Holy Spirit says, "As I, having considered many things by myself in my studiousness, and examining the discourse from everywhere, and seeking a certain image of such a matter, did not have how it is necessary to compare the divine nature with the things below; for even if a small likeness is found, the greater

dissimilarity leaves me below with the example. I thought of sun and ray and light, not that the Father is one, and the Son another, and the Holy Spirit another analogously; but I was afraid first lest a certain composition be devised of the incomposite nature, as of the sun and the things not of the sun; secondly, lest we make the Father alone the essence, and the others we would not hypostasize, but we would make (them) powers of God existing (but) not subsisting." For neither ray, nor light, (is) another sun, but certain solar outpourings and essential qualities; and at the same time we give to God both being and non-being not in these (analogies), as much as (is derived) from the example. And in the (discourse) to Evagrius, the same one adds thus: "In what manner there is not found a division of the circle and the ray, because of the impassible and incorporeal, simple and undivided (nature), but the ray is united to the circle, and conversely the circle, like an eye, pours forth the rays upon all, working for us as it were certain floods of light, and suddenly inundating the whole creation; in which also as it were certain rays of the Father have been sent forth upon us, both the luminous Jesus, and the Holy Spirit." For just as the rays of the light have an undivided relation according to nature to each other, neither are the lights separated, nor are they cut off from each other, and they send forth the grace of the light even to us, in the same manner also our Savior, and the Holy Spirit, the twin ray of the Father, also minister the light of truth even to us, and are connected to the Father. And again, in the (discourse) concerning the Holy Spirit he says, "Undivided in divided (things), if it is necessary to speak concisely, (is) the Godhead; and as of three suns held together with each other (there is) one mingling of light." And Gregory of Nyssa, in the (treatise) against Eunomius, sets forth thus: "We do not conceive the Son from the Father as a ray from the sun, but from an unbegotten sun another sun, shining forth with Him in the first conception, and in all ways having similarly, in beauty, in power, in radiance, in brightness, and simply in all

things being observed concerning the sun; and we conceive the Holy Spirit (as) another of this light, in the same manner."

7. These things having been distinguished thus by the voice of the theologians, we reasonably respond to all these (analogies), that if this example of the ray and the light is taken concerning the existence of the Holy Spirit, it is not rejected by the saints, and it would reasonably be accepted also by us; but since when their purpose is concerning the sending and imparting of the Spirit to us, this understanding is taken by them as fitting; and especially when (the analogy) is rejected concerning the existence of the same Person, how shall we embrace that which is rejected by the saints? So that to put forward such examples, and from these to think to conclude that the Spirit subsists personally from the Son, is very far from the purpose; but if from two roots one fruit immediately proceeds, and from two springs one stream immediately flows, and from two suns light indistinguishably shines forth according to existence, which neither nature easily wishes to fashion, nor does nature refuse to make, nor does true theology wish to embrace.

8. But it is necessary, he says, to alter the propositions concerning the Father and the Son, speaking concerning the procession of the Holy Spirit, lest we think either the Father, just as He immediately begets the Son, thus also to cause to proceed the Paraclete, or the Son to cause Him to proceed mediately as the Father; for whichever of the things said someone grants, and grants similarly to the Father the Son to cause the Spirit to proceed, having in no way received an understanding of alteration, of the procession of the Spirit from both, he would rightly receive the accusation as introducing two beginnings of the Spirit. Which may it be far from the mouth and mind of those wishing to be pious. But to us, against these things and according to the sequence of the discourse, everything seems contrary, but rather according to truth; that if the procession of the divine Spirit from the Son were

undifferentiated from that from the Father, one beginning of the Spirit would seem (to exist); but since the (procession) from the Father differs from that from the Son, two beginnings of the Spirit are introduced. For just as a person proceeding according to existence undifferentiably from one Person alone, has by all means one cause of His own procession, thus by all necessity that which proceeds differently from two personally, has two causes; and just as the undifferentiated procession from one alone testifies to sameness and simplicity in themselves, thus also the differentiated procession from the two declares otherness in themselves and duality. Or what is the necessity, if the Spirit is projected immediately from the Father alone, for two beginnings of the Spirit to be introduced, but with Him proceeding immediately from the Son, for one beginning of the Spirit to be considered? And the reverse of these: if from the Son projecting, two beginnings of the Spirit are introduced, but from the Father causing to proceed mediately, for one beginning of this to be considered? As Thomas (Aquinas says) in the one hundredth and thirtieth question of the First (Part) of his Theological (Summa), saying, "The Holy Spirit is found also to proceed immediately from the Father, insofar as He is from Him"; wherefore we, avoiding the absurdity on both sides, just as we do not dare to believe that the Spirit begets the Son personally, lest we believe two causes of the Word, thus we do not dare to glorify the Spirit also to proceed hypostatically from the Son, lest we glorify two beginnings of the Spirit; for from both sides diarchy is introduced, and the much-lauded monarchy is driven out of the way. For as if the Spirit begot the Son hypostatically, He would be a beginning to Him, because of His begetting Him, thus also the Son, if He projects the Spirit according to existence, by this very projecting Him, He will by all means be a beginning of the Spirit; and it is absurd for the same to be both caused and causing towards God, and to be both co-caused and causing; but how is this not absurd? For neither grandfather

and father and grandson (exist) there; how also would the Spirit alone be deprived of the equality of the co-natured (Persons), (and this) will give place to the Pneumatomachi? Or what is the reason, that the Father in the case of the generation of the Son does not need the cooperation of the Spirit, but in the case of the projection of the Spirit the cooperation of Him is needed?

9. But returning to the purpose of the discourse, we indeed, if there were need a myriad of times, (affirm) that the "from" (ἐκ) is spoken of the Father alone, and the "through" (διά) of the Son alone, there indeed when the discourse is concerning the procession, here however especially concerning the bestowing of the Spirit, it is clearly shown, that the Spirit proceeds personally from the Father alone, but (He) is projected and shines forth and goes forth and whatever signifies the grace that is given through the Son to us, (this) we show, testifying countless times to all; and no one of men exists who will be able to demonstrate the opposite of each of these, I say that neither is the "from" assigned to the Son alone, nor is the "through" applied to the Father alone, neither does the Spirit proceed personally from the Son, nor is He bestowed through the Father from the Son; all of which refers to one purpose, and these things constitute dogma; that concerning the hypostases of the Godhead, the "from" and the projecting of the Spirit is spoken of the Father alone, but the "through" of the Son, (refers to) the bestowing of this to those who are worthy.

10. These things being thus, the "through" is not the same as the "from," spoken of the divine Persons, as it has seemed to some; nor (is it the same as) "from the Father through the Son," and "from the Father and the Son"; by no means! But as it seems to the saints; adhering to whose doctrine, with good judgment, let us be stirred up also to imitation of the common Lord of all, and with fervent love. But how does this happen? The blessed Apostle Paul, commanding and urging all to imitation of God, also says, “Become imitators of God, as beloved children.” Then again

showing that nothing so effects this imitation as living for the common good, and speaking for what is useful to all, he added, "Walk in love"; and having well said, "Become imitators of me," he discourses at length concerning love, showing that this virtue especially makes (one) near to God; for the other lesser (virtues) are all concerned with men, such as the struggle against desires, the war concerning the belly, the battle against love of money, the wrestling against anger; but to love, this is common to us and to God; therefore also Christ said, "Pray for those who mistreat you, so that you may become like your Father who is in the heavens"; and again the Apostle, "But the end of the commandment is love from a pure heart and a good conscience"; and again, "I became to the Jews as a Jew, that I might win Jews; to those under the law as under the law, and to the weak as weak, I have become all things to all, that I might by all means save some"; and elsewhere, "that I might present every man in Christ." Do you see a soul surpassing all philosophy? He undertook to present every man, and as far as it depended on him, he presented all, correcting the fallen, strengthening the standing, raising up those lying low, healing the broken, anointing the negligent, crying out fearfully against the enemies, looking sharply upon the adversaries; like a most excellent general, himself scout, himself attendant, himself commander, himself becoming everything to the army; and knowing how to fight by land, and knowing how to fight by sea, and to fight on foot, and to shoot with a bow, and to wield a spear, and to use a sling, and javelins, and to overcome the adversaries in every way of battle, and making much provision not only for spiritual things, but also for bodily things. And as if having begotten all his own household, thus he strove, thus he ran, thus he exerted himself in every way to bring (them) into the kingdom, healing, exhorting, promising, doctoring; through presence, through letters, through words, through deeds, through disciples, through himself; and as iron falling into the fire becomes wholly

fire, thus also he, ignited by the fire of love, became wholly love, offering both body and soul and all things for those who are loved; therefore also he called this fullness and bond of perfection, and mother of the laws, of all good things, and beginning of virtue, and end; therefore whoever wishes to acquire this alone through imitation will be deprived of no part of virtue; but as those concerned with wisdom boast Solomon, those expecting the rewards of patience Job, those admiring Joseph for his prudence, and others another, whom they consider preeminent by reason of virtue, thus those wishing to acquire love towards God and neighbor, imitating Christ and Paul themselves, reach to the highest point of love; for in these two commandments, on which, as Christ says, hang all the law and the prophets, this saint surpassed all the saints by a great measure.

11. It is said concerning the blessed Meletius, Patriarch of Antioch, that when he entered the city from the beginning, the Antiochenes receiving (him), each one called his own child by his name, each one thinking to bring into his own house that holy one through the name; and mothers running about with fathers, and grandfathers, and ancestors, placed the name of the blessed one on the children being born; for the desire for the benefit conquered nature, and the children being born afterward (were dear) to those who begot (them), not only from natural affection, but also from the exceeding disposition towards the name; for they thought the name itself to be both an adornment of kinship, and security of the house, and salvation to those being called, and consolation of desire; and just as some sitting in darkness, having lit many lamps from one inextinguishable lamp, each brings (a lamp) into his own house, thus also from that name, as if light having fallen into the city, each one lighting as it were a lamp brought (it) into his own house, the name of that blessed one then, appropriating a treasure of countless good things through the invocation; and the teaching of reverence was effected; for being continually compelled to

remember that name, and to have that holy one upon the soul, they had the name as a banisher of every irrational passion, and of improper thoughts; and this became so much, that everywhere, both in alleyways, and in the marketplace, and in fields, and in roads, they were surrounded on all sides by that name. But what they did concerning the name, this also they did concerning his image; for many also engraved that holy image on signet rings, and on drinking cups, and on bowls, and on the walls of chambers, so that not only hearing that holy name, but also seeing everywhere the image of his body, they might have twofold the consolation of his absence.

12. Therefore, what one city did concerning him, this all the inhabited world, conquered by the desire for Paul, ought to do, so that each one continually remembering Paul, imitates him according to his ability; for man is able to imitate both plants, and animals, and saints, and God Himself; for concerning plants David says, "The righteous will flourish like a palm tree, he will grow like a cedar in Lebanon"; for the cedar is imitated for its thickness, its warmth, its light, its incorruptibility, its fruitfulness, its shade, its strength, its unbending and many roots; but the palm tree for its height, its fruitfulness, its small part being fixed to the earth, but the whole holding itself more aloft; for its heart is stretched towards heaven, for its fruit is difficult for beasts and thieves to seize, because of its height and inaccessibility; for it requires many years both for the bringing forth of its fruit and for its growth and moreover for its deep roots and height, for its growing to perfect thickness of the top, for its being stout-hearted, for bearing the fruit not on the ends of the trunks, but on a firm and middle bed and layer and only bearing fruit upward, and not on the sides and for providing the whole of it, and all its parts most useful things to men alone of the other plants; thus the Prophet says plants are imitated. Concerning animals Solomon suggests, "Go to the ant," saying, "and learn how it works; emulate the ant, O sluggard," and

what follows; concerning the imitation of saints, and of God, Paul instructs, "Become imitators of me, as I also (am) of Christ"; and see the exactness of the discourse; for he did not say become imitators of me to one, but to all; and "become"; that is, through all of life, and in every way, not in every good.

13. But it is necessary also to consider this, that the imitation of the image is an impression of the prototype; and this must necessarily be whole; not to be like it in part, and to be dissimilar in part, but a whole, complete likeness in all things, if it is not to be something composed of dissimilar things; being enchanted by divine love, it is necessary for us to be entirely through love towards one another; not sometimes useless, and sometimes useful, or in one part of virtue beneficial, and in another not such; but just as Paul, having the Spirit of God, breathed Christ entirely, thus also we, imitating both Paul himself, and through him the Savior Christ, should pass through this age. But how he breathed Christ, hear him writing: "Paul, a called apostle of Jesus Christ, to those sanctified in Christ Jesus, called saints, with all who in every place call upon the name of our Lord Jesus Christ, grace to you and peace from God our Father and the Lord Jesus Christ. I 1 thank my God always concerning you for the grace of God which was given 2 to you by Christ Jesus, just as the testimony of Christ was confirmed in you, eagerly awaiting the revelation of our Lord Jesus Christ, who will also confirm you blameless to the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord. I appeal to you, brethren, by the name of our Lord Jesus Christ…" 3 Do you see? Not three times, (but) ten times he mentioned Jesus Christ; but how did he imitate Him? That just as Christ, even if someone of you wishes to proceed to any good, He becomes a way for him; therefore He says, "I am the way"; and if (one wishes) to enter into life, (He is) a door; therefore He says, "I am the door"; and if (one) wishes to be nourished, (He is) bread;

therefore He says, "I am the bread which came down from heaven"; and the other things, so that I may not speak concerning each; thus also Paul, imitating Him, became all things to all for good; for example, if you wish to see him as a planter, hear him saying: "I planted, Apollos watered"; do you wish to see him as a wise master builder? "As a wise master builder I have laid a foundation"; do you wish to see him as a wrestler? "Thus I fight, not as one who beats the air"; do you wish to see him as a runner? "From Jerusalem and round about to Illyricum I have fully preached the Gospel"; do you wish to see him as an athlete? "For our wrestling is not against flesh and blood"; do you wish to see him as a combatant? "I have fought the good fight"; do you wish to see him as a victor? "Finally, there is laid up for me the crown of righteousness"; being all these things, imitating his own Master, which indeed I said before; whom also we must imitate, becoming all good things to all, so that thus being disposed and conducting ourselves, and living here blameless and blessed, and having departed from here, we may attain eternal life; which may it be granted to all of us to attain in Christ, to whom (be) the glory with the Father and the Spirit. Amen.

DISCOURSE XIII.

SPOKEN IN THE RENOWNED CHURCH OF THE HOLY APOSTLES; CONTAINING SCRIPTURAL USAGES CONCERNING THE SPIRIT; AND SHOWING THAT IN NONE OF THESE IS THE HOLY SPIRIT SAID TO PROCEED ALSO FROM THE SON

1. We believe it necessary to know one God, creator of every essence and nature, both visible and invisible; for not to believe thus is a testimony of either atheism or polytheism; but we glorify this one God as also having one subsistent Word, consubstantial with Him in all things, and co-equal in divinity, and

co-eternal; for not to glorify thus, to the most originating cause of all rational nature, is to directly ascribe falsehood; but also (we confess) one Holy Spirit existing in the one God and subsistently having existence from God, eternally co-existing with the Word; for not to confess thus is the mindset of those who say that God Himself, and His Word, are deprived of the Spirit; and this is to us Orthodox, that the one and only God is the Trinity, the Father and the Son and the Holy Spirit, as each of us confesses in the Symbol of Faith, saying with a clear voice: "I believe in one God, Father Almighty, and in one Lord Jesus Christ, and in the Holy Spirit, proceeding from the Father." Of these divine and awe-inspiring names, to alter anything at all, or to add to them, or to take away from them, is beyond all presumption and blasphemy. But being well persuaded by Dionysius of Areopagus, speaking generally, "it is not to be dared to speak, nor even to conceive concerning the super-essential Godhead, apart from the divinely revealed (things) to us from the sacred oracles"; to which indeed adhering also ourselves, we have taught the things shown by the saints concerning the procession of the Holy Spirit. And let no one think that these discourses are made for display, or for strife; for both the order of the confession concerning the Holy Trinity, and the progress of the sequence of the words, and the incitement of the zeal of the hearers, urge (us) not to prefer any of these; and that I may speak my whole purpose, such is my preparation and disposition towards the discourses concerning God, that if throughout all the time of my life you were willing to hear me attentively, I would not have chosen to speak to you concerning anything else; why so? Because as much as God surpasses His own creations, so much the discourses concerning Him are more praiseworthy, and more wondrous, and surpass (discourses about them) by an incomparable measure. Besides these things, it is not unreasonable for us to judge this also, that if these discourses will not be spoken to the faithful among you in this queen of cities,

which is the summit of the Orthodox Church, and the foundation of both faith and wisdom, where else will they be spoken? In Egypt, and Palestine, and Damascus? Where scarcely even the bare name of the Holy Spirit is spoken by anyone? Or in all the cities of Italy, and Britain, and Spain, and Germany, is it permitted to those theologizing there to say concerning the Holy Spirit whatever they wish; but is it not permitted to us even once in the time of our life to speak with boldness concerning Him? Or is it permitted to each simply to believe as he wishes, but to keep silent and hide the dogma concerning Him, lest he scandalize any of those not thinking the same as him? But enough of the introductions.

2. But it is necessary henceforth, concerning the Holy Spirit, to distinguish as much as possible both logically and concisely, so that we may be persuaded by all of Holy Scripture, that although the name of the Holy Spirit is brought forth countless times in it, it is nowhere found said that the Spirit possesses existence from the Son. For immediately the Lord in the Gospels says, "Unless someone is born of water and Spirit, he cannot enter into the kingdom of God; that which is born of the flesh is flesh, and that which is born of the 1 Spirit is spirit; do not marvel that I said to you, 'It is necessary for you to be born from above'; the Spirit breathes where He wills, and you hear His voice, but you do not know from where He comes, and where He goes; thus is everyone who is born of the Spirit"; and again, "It is the Spirit who gives life; the flesh profits nothing"; and again, "The words which I speak to you are Spirit and life"; further, "But an hour is coming, and now is, when the true worshipers will worship the Father in Spirit and truth; for the Father also seeks such 4 to worship Him. God is Spirit, and those 5 worshiping Him must worship in Spirit and truth." Further, "He who believes in Me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" Further, "If you love Me, keep My commandments, and I will ask the Father, and He will give you another Paraclete, that He may abide with you

forever, the Spirit of truth, 6 whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He abides with you and will be in you." 7 Further, "These things I have spoken to you while abiding with you; but the Paraclete, the Holy Spirit, whom the Father will send in My name, 8 He will teach you all things, and will remind you 9 of all things that I said to you." Further, "It is to your advantage that I go away; for if I do not go away, the Paraclete will not come to you; but if I depart, I will send Him to you." Further, "When He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will 10 declare to you the things that are to come." Further, "When they deliver you up, do not worry about how or what you should speak; for it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in 11 you." Further, "Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men; and 12 whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, 13 either in this age or in the age to 14 come." Further, "But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you." Further, "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give the Holy Spirit to those who ask Him!" 15 Further, "Going therefore, baptize them in the name of the Father and of the Son and of the Holy Spirit." And above all, "John indeed baptized you with water, but you will be baptized with the Holy Spirit not many days from now." And these things the Lord has said.

3. However, the angel Gabriel now says to the Mother of God, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you"; and now, "Joseph, son of David, do not be afraid to take Mary your wife, for that which is begotten in

her is of the Holy Spirit." But also John the Baptist in the Jordan proclaimed with boldness to the Jews, saying, "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry; He will baptize you with the Holy Spirit and 1 with fire." And again, the same one testified to the same ones, saying, "I have beheld the Spirit descending like a dove from heaven, and it remained upon Him; and I did not know Him, but He who sent me to baptize with water, He said to me, 'Upon whom you see the Spirit descending and remaining 2 on Him, this is He who baptizes with the Holy Spirit.'" And 3 again, "For not by measure does the Father give the Spirit to Him," speaking concerning the Son. And the Evangelists (write), "And having been baptized, Jesus went up immediately from the water; and behold, the heavens were opened to Him, and he saw the Spirit of God descending like a dove, and coming upon Him"; 4 and then Jesus was led up into the wilderness by the Spirit; and "Jesus, full of the Holy Spirit, returned from the Jordan"; "It happened, all the people having been baptized, Jesus also having been baptized and praying, the heaven was opened, and the Holy Spirit descended, in bodily form like a dove upon Him." And this he said concerning the Spirit, whom those believing in Him were about to receive. And from this we know that God abides in us, because He has given us of His Spirit. And "This is He who came by water and blood and Holy Spirit, Jesus Christ; not by water only, but by water and blood. And it is the Spirit who bears witness, because the Christ is the truth. For there are three who bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear 5 witness on earth: the Spirit, the water, and the blood." And "There 6 appeared to them divided tongues, as of fire, and it sat upon each one of them. And they were all filled with the Holy Spirit and began to speak 7 with other tongues, as the Spirit gave 8 them utterance." And Simon, having seen that through the laying on of the hands of

the Apostles the Holy Spirit was given, offered them money, saying, "Give me this power also, that on whomever I lay hands he may receive the Holy Spirit." And the Holy Spirit said to Philip, "Go near and overtake this chariot." And, "When they came up out of the water, the Spirit of the Lord caught Philip away, and he was found at Azotus." And further, "While Peter was still speaking these words, the Holy Spirit fell on all those who heard the word." And, "While they were ministering to the Lord and fasting, the Holy Spirit said, 'Now separate to Me Barnabas and Saul for the work to which I have called them.'" 9 And, "So, being sent out by the Holy Spirit, they went down to Seleucia." And these things the Evangelists clearly say.

4. But the most divine Peter indeed in the Acts says to Ananias, "Why has Satan filled your heart to lie to the Holy Spirit? You have not lied to men but to God." And to Sapphira, "How is it that you have agreed together to test the Spirit of the Lord?" And in the First Epistle, "If you are reproached for the name of Christ, blessed are you, because the Spirit of glory and of God rests upon you." And the blessed Paul likewise, in the Acts says, "And now, behold, bound in the Spirit, I am going to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies to me in every city." And again, "Take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers." And again, "Did you receive the Holy Spirit when you believed?" Further, "Rightly did the Holy Spirit speak through Isaiah the prophet to our fathers." And in the Epistle to the Romans, "Designated Son of God in power according to the Spirit of holiness." And "The law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death." And "But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you." And

"For as many as are led by the Spirit of God, these are sons of God." And "The Spirit Himself bears witness with our spirit that we are children of God, and fellow heirs with Christ." And "Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself intercedes for us with groanings which cannot be uttered. But He who searches the hearts knows what is the mind of the Spirit." "I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit." And "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." And "That the offering of the Gentiles might be acceptable, having been sanctified by the Holy Spirit." And in the First Epistle to the Corinthians, "But God has revealed them to us through His Spirit. For the Spirit searches all things, even the deep things of God. For who knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God." And "Or do you not know that your body is a temple of God and that the Spirit of God dwells in you?" And again, "Or do you not know that your bodies are temples of the Holy Spirit who is in you, whom you have from God?" And "And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God." And "No one can say 'Jesus is Lord' except by the Holy Spirit." And "The first man Adam became a living being; the last Adam became a life-giving Spirit." And in the Second (Epistle), "Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given the earnest of the Spirit in our hearts." And "Clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart." And "But whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where

the Spirit of the Lord is, there is liberty." "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord." And "With much patience, in kindness, by the Holy Spirit, in sincere love." And in the Epistle to the Galatians, "This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?" And, "That the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith." And "But the fruit of the Spirit is love, joy, peace," etc. And "If we live in the Spirit, let us also walk in the Spirit." And in the Epistle to the Ephesians, "And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father." And "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption." And "Endeavoring to keep the unity of the Spirit in the bond of peace." And in the Epistle to the Philippians, "In this I rejoice, yes, and will rejoice. For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ." And, "That you stand fast in one spirit, with one mind striving together for the faith of the Gospel." And, "For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus." And in the First Epistle to the Thessalonians, "For our gospel did not come to you in word only, but also in power and in the Holy Spirit." "Therefore he who rejects this does not reject man but God, who has also given us His Holy Spirit." And in the (First Epistle) to Timothy, "Now the Spirit expressly says that in latter times some will depart from the faith." And in the Second (Epistle) to Titus, "Keep the good deposit entrusted to you, by the Holy Spirit who dwells in us." And in the Epistle to the Hebrews, "Therefore, as the Holy Spirit says: 'Today, if you will hear His voice.'" And, "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become

partakers of the Holy Spirit, and have tasted the good word of God." And "The Holy Spirit thus indicating this, that the way into the Holiest of All was not yet made manifest." And, "Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?" And these things the blessed Paul relates in the aforementioned Epistles. And Stephen the proto-martyr in the Acts of the Apostles, reproaching the Hebrews, says these things: "You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you." And the same (Acts) says these things of the prophet Agabus in the Spirit, "The man to whom this belt belongs," and the rest.

5. But the things of the Apostles apart from the things kept silent concerning the Holy Spirit are such, but what are those of the Prophets? For of these David says, "By the word of the Lord," he says, "the heavens were established, and all the host of them by the Spirit of His mouth"; "Create in me a clean heart, O God, and renew a right Spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your generous Spirit"; "You will send forth Your Spirit, they will be created; and You will renew the face of the earth"; "Where shall I go from Your Spirit? Or where shall I flee from Your presence? And Your good Spirit will lead me on level ground." And Isaiah (says), "Behold My Servant whom I have chosen, My Beloved in whom My soul is well pleased; I will put My Spirit upon Him." "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me"; "A Spirit from the Lord descended and led them"; "Thus says the Lord, 'You have done wickedly,' against Me," "and covenants," "and not through My Spirit"; "But they rebelled and grieved His Holy Spirit; and it was turned to them into enmity." And the divine Ezekiel, "A Spirit lifted me up and brought

me to the exiles in Chaldea, in the Spirit of God," he says; and the eleventh of the Prophets Zechariah says, "And the Lord of hosts sent His words in His Spirit"; and Micah, "Is the Spirit of the Lord restricted?" and Haggai, "For I am with you," says the Lord of hosts, "and My Spirit remains among you." And in Job it is written, "The Spirit of the Lord made me, and the breath of the Almighty teaches me"; and in Wisdom, "For in her is a Holy Spirit, intelligent, a reflection of eternal light." And again, "For Your incorruptible Spirit is in all things." And in Judges, "And the Spirit of the Lord came upon him, and he judged Israel." "And the Spirit of the Lord came upon Jephthah." "And the Spirit of the Lord rushed upon Samson." And in Numbers, "I will take of the Spirit that is upon you and will put the same upon them"; "And would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!" And in Genesis, "My Spirit shall not strive with these men forever, for they are indeed flesh." But until when shall we attempt to number the things beyond number?

6. So that we may remind your love in Christ of the purpose for which these things have been thus said in order, behold how many times the Holy Spirit is testified to be with God through all (Scripture), (but) is nowhere found said to proceed from the Son; this (fact) from all of Holy Scripture, if indeed it is clearly kept silent by all the saints, it is right that this be honored by all of us in every way with silence; for I consider it equally absurd, believe me, both to give to silence the dogma proclaimed by God, and to proclaim by us now that which has been kept silent by Him from eternity. But it is necessary to know this in addition to these things, so that we may not be carried about hither and thither, that not only the Holy Spirit is called Spirit, but also the whole Trinity (is called) Spirit, because of its entirely immaterial, and inaccessible, and by nature incomprehensible nature, and indivisible; and of the lights the Father (is) Spirit, as the Lord says to the Samaritan woman, "God is Spirit, and those worshiping Him

must worship in Spirit and truth." And the Son Himself (is) Spirit, as Jeremiah the Prophet clearly says, "The Spirit before our face, Christ Jesus." Spirit also (is) the spiritual gift; that is, the grace and power and energy of the Holy Spirit Himself, as to the Lord of the angels the angel Gabriel said, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you." And to Joseph the betrothed again the same one (said) concerning her, "For that which is begotten in her is of the Holy Spirit." The good angel also is called Spirit, as David says, "Who makes His angels spirits, and His ministers a flame of fire." And the evil angel (is called) Spirit, as the Lord says, "When the unclean spirit goes out of a man." And again, "I command you, spirit, mute and deaf." And the soul of man (is) spirit, according to which meaning it is written, "You will take away their spirit and they will fail"; and "Lord, into Your hands I commit my spirit," that is, my soul. And that which is perceived not by the human soul, another spirit besides the soul, is called Spirit; according to which we say, the soul is at the same time both mind and word and spirit. Spirit also (is) the indwelling mind in the divine words; according to which meaning, in the Old (Testament), the prophet Ezekiel said to those in it, "Make for yourselves a new heart and a new spirit"; but in those in the New (Testament), the most divine Paul says, "Let us not serve in the oldness of the letter, but in the newness of the Spirit"; and again, "Who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life." Spirit also (is) that which is united with the soul, the body; "For who knows the things of a man except the spirit of the man which is in him?" Spirit also (is) the mind, as it is said by the Apostle concerning the virgin, that she is holy both in body and in spirit. And the wind also (is) spirit, as (it is written), "And God brought a spirit upon the earth, and the water subsided." And "The Lord roused a great spirit upon the sea." And in what manner a tree is shaken in the forest by the spirit.

7. But beyond all the things said, especially and particularly, the Paraclete Himself is called the Holy Spirit; that is, the very person of the Spirit Himself, which the prefixed article, whenever it is named, and the addition "the Holy," distinguishes from the others. Therefore, this distinction of the meaning of "Spirit" has now been set forth among us, so that both from the things signified by the word, and from the usages of the divinely inspired Scripture, we may be persuaded that nowhere is the Spirit found to have existence from the Son. But to those saying that the Lord, condescending because of His humanity, kept silent from declaring concerning the Holy Spirit that the Holy Spirit proceeds from the Father and from Himself, we say these things, that those things which the most highly praised Jesus speaks humbly, as many as refer according to His humanity to His own person, (He does) so that He may not seem to some to seize the glories of the Godhead, appearing to be a mere man, and not also God; as (for example), "My Father is greater than I"; as (for example), "The Son can do nothing of Himself, unless He sees the Father doing"; as (for example), "But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone"; and as many things similar to these; but as many things as He says in the Gospels concerning the Person of the Father, or concerning the Person of the Spirit, theologizing as concerning persons not having been incarnate, He sets forth the pure doctrines of theology, and does not in any way either twist the words, or speak humbly, or economically keep silent anything concerning them. For if to the multitudes of the Jews, even though they were plotting against Him, He did not hesitate to declare concerning the equality of His own Godhead with the Father, saying, "My Father has been working until now, and I have been working"; and "He who does not honor the Son does not honor the Father"; and "No one knows the Son except the Father, nor does anyone know the Father except the Son"; and "I am in the Father, and the Father in Me"; and "I

and the Father are one"; and countless other things similar to these; how to His own disciples, and especially to those most initiated of all, and these not at the mystical supper, where He was making His last dispositions, and was handing down the most perfect mysteries, with no one opposing being present, did He not fully declare the most necessary dogma of all, and what He had never said before, speaking concerning the Spirit? Then did the Lord, condescending, keep silent concerning this because of His humanity, but did all the Prophets, and the Apostles, and the Teachers keep silent concerning this for what reason? Or perhaps they also were condescending?

8. But what also do they suggest to those wishing to be pious in this way? Let them say from among you only the written things concerning the Holy Spirit; but if something is not written, let them not be overly curious; the Holy Spirit Himself spoke the Scriptures, and He Himself said concerning Himself as much as He willed, and as much as we could contain; let them say as much as He has said, but as much as He has not said, we dare not be overly curious. And again, for it is necessary for the tradition concerning the life-giving Spirit to remain inviolable, to add (to it), or to take away (from it), is a manifest falling away from eternal life. And again, it is not to be dared to speak, nor even to conceive concerning the super-essential Godhead, apart from the divinely revealed things to us from the sacred oracles. Further, "Even if an angel from heaven should preach a gospel to you other than what you have received, let him be accursed." And before all things God Himself, He says, will guard the word which I command you today; you shall not add to it, nor take away from it.

9. But if indeed some of the Western theologians have said this once, it is necessary to consider whether it was not said with another purpose, while others understand it differently, and not according to the intended meaning. For the teacher there says concerning the Father and the Son, according to which also the

Spirit Himself, not only with the Father and the Son, and equally with the Father and the Son, as most perfect God, proceeds also Himself, not according to personal procession, that is, but according to His energetic procession He sends Himself, distributes, bestows. But if we also grant this, that the teacher there places the word concerning the personal procession of the Spirit, first we say that they wrote thus looking to another meaning; then if he is numbered in the circle of the saints, he alone would not be able to stand against all; then even if he perhaps dared this, we would not endure to prefer one (opinion) to all others; nor would we wish to prefer the writing of one man to all of divinely inspired Scripture; since truth is testified to not by one person, but rather by countless witnesses; and one swallow does not make spring, that is to say, nor one line (makes) the geometer (perfect), when it is not simply as the sea (is vast); and these things warning him who wrote this not to wish to enslave (others) to his writings, as to canonical Scriptures, but in those (Scriptures) both believe me, and if you find (something) undoubtedly believe it, but what you did not have as certain, unless you understand (it) as certain, do not wish to hold it firmly; nor let anyone love me more than the catholic faith.

10. Thus were the holy God-lovers; thus they all in all things renounced their own (interests), being mindful of that apostolic exhortation of the blessed Paul, saying, “Let no one seek his own, but each one the things of another, for the common good”; whence also they shone forth more brightly; for as they wholly dedicated themselves to God, thus also they imparted all their own things to their neighbors; wherefore not only did they acquire praises for themselves, but also the Master of all, and they inherited all those things of Him; and very reasonably; for he who has made his own things the Master's, has not made them his own, but the Master's for him; for when you nourish (another), consider yourself to be nourishing (yourself); for such is the nature of the

matter; the things being given pass from us to us. For example, the one having two tunics, let him give one of these to the one not having, and the one having food to those not having, as it seemed (good) to the Forerunner; but the one possessing the dignity of a teacher will not limit his mercy even to kindness concerning external things, but he will proceed to deeper things; and he will cause the rational flocks to lie down in a place of green pasture, and he will nourish them by the water of rest; and the one who has wandered from his own homeland, he will gladly lead back to his own dwelling; and the one stripped of his paternal inheritance he will clothe again; the one weak in faith he will call back to the desired health, and the one imprisoned in the darkness of ignorance, he will take care to lead forth to the light of the life in Christ.

11. For great is the difference also in the purpose of almsgiving, as also in the nature of the matter, as it seems to the holy Fathers. For someone makes almsgiving because his land might be blessed, and God preserves it; another makes (almsgiving) because his children might be guarded, and God guards his children; another makes (almsgiving) so that he might be glorified, and God glorifies him; and God does not reject anyone, but gives to each what he wishes to provide for himself, when his soul is not harmed; but all these receive their reward; for behold, they have laid up (treasure) for themselves with God; since also the purpose which they proposed was not for the benefit of the soul. Did you do (it) so that your land might be blessed? God blessed your land; did you do (it) so that your ship might be preserved? God preserved it; did you do (it) so that you might be glorified? God glorified you; what then does God owe you? For He gave you the reward for which you did (it). Further also another makes almsgiving so that he might escape punishment; behold this one does (it) for the sake of the soul; this one does (it) according to God; but not yet as God wills; for he still asks in the servile

condemnation, and God delivers him from it. Another makes almsgiving so that he might receive a reward; this (is) higher than the first ones, but not even this (is) yet as God wills, because in the mercenary rank the one doing this is found. But another (gives) thus for the sake of the good itself, as if he himself were receiving; thus healing, as if he himself were being healed; and this is almsgiving in knowledge.

12. But no one can reasonably say that "I am poor and I do not have from where to show mercy"; for even if you are not able to give as the rich, give two mites, and God accepts them from you, beyond the gifts of those. Do you not even have this? But you have strength, and you are able to show mercy to the weak through service. Are you not even able to do this? You are able to comfort your brother with a word; I suppose. Do you not even say (that) you are able to show mercy? You are able, if your brother is provoked against you, to show mercy to him, and to sustain him in the time of his disturbance, seeing him being harmed by the common enemy, and instead of saying a word to him, and further disturbing him, to keep silent, and to show mercy to his soul; and if you do not have from where to show mercy to the body, you show mercy to his soul; and what mercy (is) so great, as the mercy to the soul? For as the soul is more precious than the body, so also the mercy being done to the soul is greater than that being done to the body. So no one can reasonably say, that "I am not able to show mercy"; each one is able according to his strength, if only each one is zealous to do good, to do (it) with knowledge, and to do almsgiving and hospitality thus, doing all things for himself, so that through the work he himself may be wholly sanctified; so even if you give to a poor person, do not disdain to give with your own (hand); for you do not give to the poor person, but to Christ; and who is so wretched as to disdain himself, extending his hand to Christ? How many servants did Abraham possess? How many maidservants did Sarah have, but they themselves performed every

service with surpassing zeal; and they themselves ran even to the labor concerning the oxen, and she herself kneading (dough), and performing every service most diligently, thus she refreshed the strangers as (if they were) sent from the face of God; thus also she was deemed worthy to receive God Himself.

13. In doing good, it is necessary to show both with words and with character and with the very deeds, that the one doing good does not do good, but rather receives good; he increases his own (possessions), he does not spend (them), and he himself is benefited, he does not benefit. For as the one thinking he is being harmed risks nothing, thus the one considering he is receiving good multiplies what is given. The givers are physicians of our wounds; not thus does a physician by extending (his) hands, and applying medicines, heal the wounds, as the one extending (his) hand (to receive), and receiving from us, cuts away the multitude of our sins. So you receive more than you give; you benefit more than you are benefited; you increase wealth, you do not diminish (it); you lend to God, you do not give away; you sow into heaven, not into human earth, where neither moth, nor rust, nor anything is able to corrupt what is sown. Two (things) corrupt this seed, stinginess and vainglory; the one sowing sparingly, (Scripture) says, will also reap sparingly; and the one sowing with blessings, will also reap with blessings. And when you are doing almsgiving, let not your left (hand) know what your right (hand) does; so that vainglory may not scatter the fruit of almsgiving. For this reason God has given you the necessities, first indeed so that before death coming from without, you may not endure death coming from within without hope; then so that you may not murmur against the Creator Himself, because having brought you from non-being into being He does not in any way provide for you; for this reason He also gives you so many superfluities, more than the necessities, which it is not even easy to number, so that by imparting everything that is superfluous to you to those not having, you may

find it multiplied many times over, and unfailing for you in the age to come. Therefore, while we have authority over our possessions, let us send them ahead to where we are about to return after a short time; while we are able let us gather oil and lay (it) up, while we still have (the ability) selling these (earthly goods), (let us care for) the hungry, the thirsty, the strangers, the naked, the oppressed, those in prisons; some nourish, others give drink, these bring in (to your home), those clothe, others visit, others comfort, serve all those coming to you in every way; and do not even thus consider that you are doing something great.

14. But rather when you do both almsgiving as is necessary, and the remaining virtues, have this knowledge, to do these by choice, in practicing these more, becoming more humble, beholding your own soul; but if not, believe that what is being done is not virtue; for the one being humble in mind is not so much lifted up by the things accomplished, as he is humbled by the things lacking, being concerned how the proposed (goal) might be accomplished; not being turned towards self-exaltation; but extending himself to the things before (him), and forgetting the things behind; and one ought to be so much more humble in mind, as he seems to be greater; and the one not holding himself in truth as a sinner is deceived. For as the one being proud does not recognize his own shortcomings, so neither (does) the one being humble in mind (recognize) his own good (deeds); for ignorance covers the one, a base (ignorance), but the other (is covered) by God-pleasing (humility); and always by humility the one ascending to virtue becomes lower in his own mind, but higher apart from it; and as much as one is led down into true humility, so much is he led up into progress; and the opposite is evident. So the one seeking human glory for the things he does, having received the reward he sought falls away from the true (reward), becoming less than human glory, and through this he misses the true (reward). Understanding does not exist for the one not having humility, and

the one not having humility will not be wise; this is especially the one knowing himself, the one not considering himself to be anything; and to consider oneself righteous is a fullness of evils. Humility even without works forgives many transgressions; but these (works) without it have destroyed those undertaking (them). But do you boast greatly, that being rich you provide beneficence? If you have gathered these things from injustice, what do you boast (about) scattering what belongs to others? But if (you gathered them) from your own sweat and labors, you are ungrateful to the One having granted these things to you; glorify the One leading you to this; consider what you yourself are, and whose (are) the things being given. Further, concerning those (who say) that it is not sufficient to give almsgiving for acceptance, but (it must be given) when one gives readily, when willingly, when from justice, when looking towards vainglory, the fruit is lost, which also necessarily happens concerning all virtues. Great is the power of almsgiving, especially when it happens with knowledge; "Blessed is the one understanding concerning the poor and needy," says the blessed (David); and this is the one understanding what poverty is, the one perceiving his affliction; for the one perceiving the affliction of the poor will quickly have compassion on him and will not overlook (him); for he will quickly consider what he himself would be, if he himself were the one encountering this poverty; and whatever he would wish to be done to himself thus disposed, he strives to do all these things (to the poor person); considering this, he strives to heal that one as (he would) himself. But so that we may not weary your ears by prolonging what is being said, receive here the end of the discourse; knowing from the very things themselves, that without love no one has obtained salvation, and (that) love without almsgiving is impossible; let us acquire both while we live, so that we also may find mercy from Christ; to Whom (be) the glory with His Father Himself and with the Spirit; may it be.

DISCOURSE XIV.

I SAY THAT ALSO ALL THE SCRIPTURAL (PASSAGES), AS MANY AS SOME THINK TO BE STRONG AGAINST US, REFER TO ONE PURPOSE, TO MAKE CLEAR THE NATURAL UNION OF THE PARACLETE WITH THE SON. AND THIS HAS ALSO BEEN SAID BY THE CHOIR OF THE DIVINE APOSTLES

1. Concerning the super-essential Trinity, the Spirit is contemplated both as hypostasis and as energy; for it is neither essence by itself without hypostasis, nor hypostasis without energy, nor energy separate from essence. And the saying of the wise teachers, that the Spirit is proper to the Father and the Son, has one and the same purpose for all; for the Holy Spirit who speaks in them is one; and that they may demonstrate Him to be consubstantial and co-honored with the Father and the Son, all their zeal is directed to this very thing. And all the Scriptural passages, which some consider, or even perhaps put forward as strong arguments against us, such as what the most divine Paul says in the eighth chapter of the Epistle to the Romans, "If anyone does not have the Spirit of Christ, he does not belong to Him"; and what is in the same place, "For whom God foreknew, He also predestined to be conformed to the image of His Son"; and what is in the fourth chapter to the Galatians, "And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!'"; and that in the second Epistle to the Thessalonians, "Whom the Lord Jesus will consume with the Spirit of His mouth"; and "how often He went about and healed all," which in the sixth chapter of the Gospel according to Luke, Luke says; and "But if I cast out demons by the finger of God, then the kingdom of God has come upon you," which the Lord says in the

eleventh chapter of the same; and "All Mine are Yours, and Yours are Mine"; and "All things that the Father has are Mine"; and "I and the Father are one"; and "I am in the Father, and the Father is in Me"; and "He breathed on them and said to the disciples, 'Receive the Holy Spirit'"; and "He will glorify Me, for He will take of what is Mine and declare it to you"; and "whom I will send to you from the Father," which are contained in the Gospel according to John. For all these refer to one purpose, to demonstrate the consubstantiality of the Paraclete with the Son, and the equality and sameness of essence and energy which He has with God; and this is evident from those passages.

2. Concerning that passage, "Whom I will send to you from the Father," the divine Chrysostom says, in his discourse on the Spirit, "If you hear the Savior saying, 'I will send to you the Holy Spirit,' do not understand it as referring to the Godhead, for God is not sent. These are names signifying the energy." And the blessed Augustine, in the fifteenth book on the Trinity, says, "To be sent, among the divine Persons, does not befit every Person, but only Him who is from another," he says, "but to send follows every Person." And the divine Anastasius, in the discourse entitled "Concerning the Orthodox Dogmas of the Church Among Us," says, "But that the Holy Spirit is sent, no one should suppose that He is therefore considered inferior to the Father and the Son in essence; for He is sent not as a servant, but as consubstantial, and as co-honored and co-essential." Then, if the Holy Spirit, being from the invisible realm, sends the Son, is He not necessarily the cause of the Son for this reason? And will the Son, sending the Spirit, necessarily be the cause of the Spirit? But let no one think that the Son is said to have been sent by the Spirit only as man; for He was not first made man, and then sent by the Spirit, but before becoming incarnate, being alone God, He was sent from heaven to us by the Father and by the Spirit. Concerning that passage,

"Whom I will send to you from the Father," these things having been said are sufficient.

3. Concerning the passage, "He will take of what is Mine," in three homilies, Chrysostom, the glory of the Church, says thus: "In saying, 'He will take of what is Mine,' that is, the things which I said, these He also will say; from what I have seen, from My knowledge; for the knowledge of the Spirit and of Me is one; for He will speak of My things. 'All things that the Father has are Mine'; since then those things are Mine, and He will speak of the things of the Father, He will speak of My things. But 'He will take of what is Mine' either refers to the grace of the One who came into My flesh; or because from the knowledge which I have, not as being in need, nor as learning from another, but as having one and the same knowledge." And again, "Pay attention to the accuracy; He did not say 'from My things,' but 'of what is Mine'; He will receive from what the Giver has bestowed upon Me, the One who came and remained in Me, the One who anointed Me, the One who sanctified Me." The divine Cyril also, in the Thesauri, concerning the matter at hand, says, "For the Son, in saying that 'He will take of what is Mine and declare it to you,' does not indicate a difference of nature between Himself and the Spirit, but that He will use His own words, because of the sameness of essence, and altogether co-essential, co-operative, and co-eternal; as indeed it would be fitting for the saints to say that this belongs to Christ. But in the passage to Hermias, as if one were speaking of the scattering of the fragrance of the most precious flowers, and filling the senses of those around with it, he would say, 'He will take of what is Mine,' signifying the natural likeness, even if you were to conceive of the things as not partaking of the same essence, and somehow divided, both in the Son and in the Spirit." Furthermore, how could "He will take" be the same in the Son, as "to proceed" in the Spirit, if indeed the one refers to future time, and to us, "for He will declare to you," but the existence of the Holy Spirit is neither in time, nor

for us? So that "He will take" refers to the teaching, not the existence; the word, not the being. And "He will declare" shows the understanding of the word. But if the purpose of the Savior was also concerning the existence of the Spirit, not even thus would they have been able to clearly demonstrate that He is from Him, when He clearly indicates the Father by the article, as being the cause of the Spirit. And let these things have been said in passing concerning "He will take of what is Mine."

4. But let those things concerning the breathing be said in due season, that even concerning this the golden tongue discourses thus: "But if anyone should err, and even then be brought to the truth, saying that He has a certain spiritual power and grace, so as to forgive sins; therefore He also added, 'Whose sins you forgive, they are forgiven them,' showing what kind of benefaction He gives; for the grace of the Spirit is ineffable, and the gift is manifold; but this happens so that you may learn that the gift and the authority are one in the Father and the Son and the Holy Spirit." The Great Basil also, in the Chapters to Amphilochius, renewing man, says, "The Lord, having lost the grace from the breath of God, gives this again, breathing on the face of the disciples, what does He say? 'Receive the Holy Spirit. Whose sins you forgive, they are forgiven them; whose sins you retain, they are retained.'" Moreover, this breathing is carnal, and the divine Augustine, in his book on the Trinity, and Cyril of Alexandria, in his discourse to the Queens, show this; the one saying, "For neither is that bodily breathing, which is perceived by the senses in a bodily way, the essence of the Holy Spirit"; and the other, "Why then does He give the Spirit through a carnal breathing?" Indeed, it is utterly absurd, and beyond blasphemy, to say that the Holy Spirit is a body.

5. But concerning the passages "I am in the Father, and the Father is in Me," and "I and the Father are one," it is necessary to understand that they are said similarly to what the Holy Spirit also

would say the same words; "I am in the Father, and the Father is in Me; the whole Father is in the whole of Me, and the whole of Me is in the whole of the Father, and I and the Father are one"; that is, not in divinity, in essence, in nature, in form, in appearance, in power, in authority; or whatever one would be pleased to call it; but not in number; for this is contrary to Sabellius. And if anyone is troubled even by the name alone, let him neither say nor think the same things as Sabellius; for if the Father and the Son are one in number, then that one is manifestly driven out. And the divine Gregory the Theologian says, "For when you say 'one,' you gather together the separated things; for the words of the one speaking gather together more than the one speaking." But if this is not so, they must be asked, "In what do you here understand this 'one,' as said of the hypostases, or of the nature?" If indeed of the hypostases of the Father and the Son, the hypostasis of the Father and the Son will be one; but if of the common nature alone, then the Father and the Son and the Spirit are one. For if the Son, because He is with the Father, also personally proceeds from the Father, because the Spirit also is with them, then the Spirit also, after the Father and the Son, proceeds also from Himself personally; but it is absurd for the same Spirit both personally and causally to be both at the same time and to be the cause of Himself. From which absurdities in the discourse arise, and He Himself, and all things from Him, are absurd. For if to bring forth the Spirit belongs to the natural properties, it is not only necessary that the same also proceeds from Himself, but indeed also from Himself, because there is no difference in essence among the Three; but since it is personal, it is not necessary because of the sameness of nature and essence, that the Son also be a producer of the Spirit; for the Son does not have a personal identity with the Father, just as neither does the Holy Spirit, but only according to essence.

6. But concerning "All Mine are Yours, and Yours are Mine," and "All things that the Father has are Mine," the divine

teachers, interpreting these passages, say that the Son has those things which are fitting to God or befitting God, not so that He Himself may also bring forth the Spirit, and be a producer; for Athanasius, the much-suffering, explains, in order to pass over others in silence, concerning this expressly, "Not of created things," the Savior said, "that all things that the Father has are Mine, but whatever belongs to the Godhead of the Father, these same the Lord possesses as His own. But the Father has to create, to fashion, to be almighty, to be immutable, and such things." Moreover, if indeed the Son alone had all things of the Father, and the Spirit was deprived of all these things, the dogma of some who imagine that the Father brings forth the Spirit from Himself would not have a place, and the Son alone has all things of the Father, and consequently He also brings forth the Holy Spirit; but if whatever belongs to the Father and the Son, the theological discourse ascribes these things communally and equally also to the Holy Spirit, and these things common to the Father and the Son are also common to the Spirit, and all things that the Father has and is, the Son also has and is, and the Holy Spirit also has and is, except for the unbegottenness and the begottenness; and all things of the Father are His own in the Spirit, except for the unbegottenness; and all things of the Spirit are His own, except for the begottenness, according to what seems good to all the saints; how could the Son, without the Spirit, have the procession of the Spirit, since all things of the Father are His, and His own are the Father's?

7. But concerning the passage, "But if I cast out demons by the finger of God," the divine Cyril, interpreting it, in the book of the Thesauri, sets it forth thus: "The finger here," he says, "is the Holy Spirit, in a way an emanation of the divine essence, and naturally hanging from it, just as the finger of the hand is from the human hand. For the Scriptures have called the Son the arm and the right hand of God, according to the saying, 'His right hand has established it, and His holy arm'; for the arm is naturally joined to

the whole body, performing all things whatsoever the mind may direct, and the hand is usually employed for this purpose by the finger. Thus we consider the Word of God as from Him, and naturally fitted to Him, so to speak, and implanted in Him; but the Spirit, naturally and essentially proceeding from the Father through the Son, sanctifies all things, anointing them. Therefore, the Holy Spirit is not seen as alien or separated from the divine nature, but from it, and naturally in it. Just as also the finger of the body in the hand, being of the same nature with it, and the hand again in the body, is not different in essence as compared to it. But in the spiritual worship," he writes, "for just as in us, the Lord of all, God, for our instruction, uses, as it were, a pen, the Son, in the Spirit," for thus He named Him through David, saying, "My tongue is the pen of a ready writer"; for He has engraved in the hearts of all, the all-good instruction of the Father, the pen, that is, the Son, using the all-wise good, as with a certain finger of God, both the Father's and His own Spirit. And in the interpretation of the Gospel according to Luke, "The finger of God," He says, "is the Holy Spirit, for the hand and the arm are named thus of God the Father; for He works all things through Him; and the Son likewise works in the Spirit; just as the finger, being attached to the hand, is not alien to it, but naturally in it, so also the Holy Spirit, by reason of consubstantiality, is said to be united to the Son, even though He proceeds from God the Father." That these things are said for the demonstration of consubstantiality, the theologian Gregory also showed in his discourse on the Holy Spirit, saying, "The finger," he said, "is spoken of the Holy Spirit, for the emphasis on consubstantiality"; and thus these things are so.

8. But concerning the passage, "And power went out from Him and healed them all," the teachers of the Church, explaining it, say, "We understand it as referring to Christ, not as moving from place to place; for power is from Christ, given, that is, and distributed to others, and undiminished remaining in Christ. Just

as also teachings, while they are with the teachers, are also imparted to the disciples. For indeed, the Prophets did not have powers going out from themselves, for by the grace of God they performed miracles; but Jesus, being the source of all good and all power, has many powers going out from Him. But if the Holy Spirit is He, and the Lord has many powers going out from the Spirit, and the Paraclete also distributes these powers; and this power is also distributed to others; how then do you here suppose it to be the Holy Spirit Himself? Since also the name of power is common to the Trinity; for the Father also is power, as the Lord says, 'You will see the Son of Man sitting at the right hand of Power'; and the Son likewise; for Christ is the power of God and the wisdom of God, as the Apostle says; but the Spirit also is power; for the Lord says to the Apostles, 'Until you are clothed with power from on high'; and this whole Holy Trinity is called one power, just as one Godhead, and one form. If indeed these things are true, how is it just to suppose for this reason that the Spirit personally proceeds from the Son, because it is said once for all that a healing and wonder-working power goes out from Him? For the divine Cyril says, explaining this passage, "For Christ did not borrow power from another, but being Himself by nature God, when He became flesh, sending forth power upon the sick, He healed them all." And in the interpretation of the Gospel according to Luke, in the ninth anathema, he discourses thus: "The only-begotten Word of God having become man, remained thus God, possessing all things that also the Father has, differing only in being Father, and having as His own the Spirit essentially proceeding from Him, as the God of all, He wrought the divine signs; but it has been said that whatever the Father and the Son are, the Holy Spirit also is, except only in being Father and Son, and whatever shows the identity of these with the Father and the Son."

9. But concerning the passage, "Whom the Lord Jesus will consume with the Spirit of His mouth," it intends to signify the

Lord's command, not the very Person of the Holy Spirit. For the divine Chrysostom says, explaining this passage thus: "Just as fire, coming simply, consumes the small creatures, and those who are far off before its presence, it makes them numb and consumes them, so also Christ (for His command alone and His presence suffice; let Him be present, and all these things are destroyed) will destroy ungodliness, having only appeared."

10. But concerning the passage, "And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, 'Abba! Father!'" if anyone says, as the name of the Spirit is of necessity among the relative terms, and those which thus indicate relation, as being referred to the one who breathes, just as the Son to His own Father, since for this reason He is also called the Spirit of the Son, because He has His hypostasis from Him, as from the one who breathes Him forth, this is not a true statement. And this is evident from this: that as many of the names in the Trinity as are spoken relatively, or referentially, or as related to each other, those are common to the Three; but the name of the Spirit, above those of the three Persons, as it is more comprehensive and more participatory in the utterance, is not only the Paraclete who has obtained the appellation of the Spirit, but also the Father Himself, and the Word distinctly; and moreover, the whole Trinity especially, as being more comprehensive and more participatory in the expression. But that we name the Spirit differently from the Father or the Son, and differently the Paraclete, the Great Basil says in the third book Against Eunomius: "For this alone is common to the Father and the Son, the name of holiness, but also the very appellation of the Spirit." If then the Spirit is of the relative terms, and is referred to the one who breathes as to a cause, of whose breathing is the whole Trinity, or the Father alone the Spirit? And to whom is He referred as to a cause? Moreover, if the breathing is a mode of the Spirit's existence, just as the procession is believed by all, since the Spirit also breathes Himself, will He therefore

personally proceed, or altogether another Person? "For the Spirit," says Gregory the Theologian, "breathes where He wills, and gives, and as much as He wills." And the Great Basil in the fourth book Against Eunomius says, "The Spirit of holiness, the cause of freedom, the Godhead breathing where it wills." The so-called breathing in the Spirit does not signify a mode of existence, but rather a provision, and a transmission upon the creatures. Moreover, the name of the Spirit signifies the bodiless and purely immaterial and undivided; for the same says in the ninth book To Amphilochius: "The Holy Spirit is His proper and distinctive name, which indeed especially of every bodiless and purely immaterial and undivided being is the name"; therefore the Lord, directing the soul to worship God in spirit, teaching that the incorporeal is incomprehensible, says, "God is Spirit, and those who worship Him must worship in Spirit and in truth." But if these things have this manner, and the incorporeal, or immaterial, or undivided, is not ranked among the relative terms, nor is it referential, it is evident that neither is the Spirit such. Therefore, not even with such a designation of the relative terms, nor in any way, nor rightly, could it be said that the Spirit is from the Son, because He is called the Spirit of the Son; since because of the sameness of essence, this has been rightly said by the saints.

11. But concerning the passage, "Whom God foreknew, He also predestined to be conformed to the image of His Son," if the Son is said to be the image of the Father, it is not right to turn the argument around, so as to say that the Father is also the image of the Son, for the argument would not have any place whatsoever. But if indeed the Son is said to be the image of the Father, and the Father is also said to be the image of the Son, what is the necessity of not saying that the Son is also likewise the image of the Spirit? But when this is so, either the Spirit is not from the Son, being called His image, or also the Son is from Him. And lest also the Father be from the Word, being His image, as it seems good to

many. But that the Father is also the image of the Son, Cyril of Alexandria testifies, interpreting the passage, "I and the Father are one," saying, "For if indeed the Father is toward the Son, how will the Son not partake equally with the Father, being an unchangeable image, having become from an unchangeable image of the Father?" And the Great Basil, in the first book Against Eunomius, says, "The image is not soulless, but a living image, or rather, being very life, not in a similarity of form, but in the very essence, always preserving the unchangeable; for this reason He is said to be radiance, so that we may understand the conjoined, and character of the hypostasis, so that we may learn the consubstantiality." And Gregory the Theologian says, "But the Son is the image of the Father as consubstantial; for such is the nature of simple beings, not in being like in some things and unlike in others, but in being a whole type of the whole, and more the same than a likeness; because indeed in the case of others, the name of the image gives the idea of some similarity, but in the case of the divine Persons, not simply similarity, but according to the unchangeable; for the Son is a perfect image of the Father, and the Spirit of the Son; and a perfect image is unchangeable likeness; and this is identity according to essence, which is equally in the Father and the Son and the Spirit; therefore not of necessity because of the name of the image, is the Son also the cause of the Spirit; for anyone partaking of reason could indeed suggest the opposite."

12. This also is intended by the passage, "If anyone does not have the Spirit of Christ, he does not belong to Him." For the great Basil says, in the eleventh and thirteenth of the Questions to Amphilochius, "But He is also called the Spirit of Christ, as being appropriated according to nature, to Him." And again, understanding the Spirit's appropriation to the Father, because He proceeds from the Father, and to the Son, because He is appropriated, "If anyone does not have the Spirit of Christ, he does not belong to Him"; so that the appropriation of the Spirit Paraclete

to the Father is both according to cause and according to essence, but the appropriation to the Son is only according to essence, not according to cause. Just as therefore the Son's appropriation to the Father is both according to cause and at the same time according to essence, but to the Spirit it is only according to essence, and not also according to cause, as the Teacher here says. And the divine Cyril, in the Thesauri, "But Paul again directly calls the Spirit Christ, saying, 'If Christ is in us,' showing Him not to be alien to us by reason of nature"; and again, "And Christ and the Spirit are in the same, as Christ dwells in us through the Spirit"; and writing to John of Antioch, "The Holy Spirit," He says, "proceeds from God and the Father, according to the Savior's voice, and is not alien to the Son, according to the word of essence"; and again, "But the Spirit is proper to the Son, as being called consubstantial." And the divine Anastasius, in the sixth question of the Synodical Epistles, says, "He calls the Holy Spirit, in a way always partaken of by the holy Apostles, but by the Savior Christ and our God, as consubstantial and co-divine"; therefore He is called both the Spirit of the Son, and the Spirit of Christ, reasonably for these very reasons He is called the Spirit of Christ, and the Spirit of the Son; for having such a union with Him, as to be all in all of Him, and He in Him, and at the same time having existence from His Person, not being separated from Him in place, nor in time, nor in essence, nor in dignity, nor in power, nor in will, nor in energy, He would reasonably be called His, even if He did not personally proceed from Him. What then prevented the teachers who interpreted this passage from saying, "He is called the Spirit of the Son, as having existence from the Son"? And "He understands the Spirit's appropriation to the Son, because He also proceeds from Him according to hypostasis"? And "Paul calls the Spirit Christ, as proceeding from the Word"? And "Is He not alien to the Son, both according to the word of essence, and according to the word of cause"? And "Is the Spirit proper to the Son, as being brought forth

from Him"? What prevented them from saying these things? It is evident to all, even if no one trying to show this should attempt it; that being heralds of the truth themselves, they did not admit into their minds what is contrary to the truth. But what has been received and glorified by them, how could they themselves first undertake to glorify what is contrary to it to those who are striving to be orthodox throughout the whole world? So that all the Scriptural passages, that we may turn to the interpretation of the Word, refer to one purpose, to demonstrate the consubstantiality which the Spirit has with the Father and the Son, not to prove the Son to be the cause of the Spirit.

13. But if someone should say in response to these things, "Since the Spirit is likewise sent to men by the Father and the Son, and the provision of the Spirit towards us is essential, it is necessary that whence He has the sending, thence He also has the procession, that is, the existence of His own hypostasis," we say to him in reply, that the sending of the Word to us also was essential, and moreover personal, but this temporal sending of the Son to us is a timeless generation from the Father, and the Son was not begotten by us before the ages, or because He was created; but beyond cause and reason, from the Father alone; and the Holy Spirit likewise, we believe, proceeded and timelessly before the ages from the Father alone, and was sent to us with cause from the Father and the Son, and is essentially imparted to us all, and according to hypostasis is His own, even though we partake least of the essence and the hypostasis, but of His grace; and this divine grace is equally common to the Father and the Son and the Spirit. Therefore Gregory the Theologian says, "And this is common and equally shared, and is proper to the whole Godhead, for the whole is wholly partaken of by each of those who partake, and by no one in any part; just as a center in the middle of a circle, by all the radii situated in the circle; and just as the many impressions of a seal partake of the archetypal seal, and in each of the impressions, the

whole seal is present, and in no one part by part." And these things indeed he says commonly concerning the Trinity; but the luminaries of Alexandria, Athanasius, and after him Cyril, concerning the Father, say, "Through the Spirit He works all things," and "These things are provided by the Word"; therefore also the things given by the Son in the Spirit, are gifts of the Father; and the participation would rightly and properly be said to be through the Father by the Son in the Spirit; just as indeed we partake of the sun through the ray proceeding from it, which is without heat, or bears the image of the Spirit's energy. And the Great Basil, concerning the Son, says, "The good things from God," He says, "come to us through the Son, with greater speed, each one benefiting, than word could express; for there are neither turnings, nor light in the air, nor swift courses, nor quick movements of the eyes, nor in our own mind are the movements, but each of the benefits in speed is less than the swiftness, or than the slowest of the animals among us, I would not say of birds, or of the courses of the stars, but it is surpassed in movement by our very mind." Concerning the Holy Spirit, He says, "The Holy Spirit," He says, "is simple in essence, varied in powers, of which those who partake enjoy, as much as they are naturally capable, not as much as He is able."

14. Since therefore this argument is equally affirmed of all beings, that it is not as much as the divine power works toward us, but as much as each of us is naturally capable of enjoying its energies, let us, having put an end to the present discourse and exhortation, who desire to attain to His kingdom, while we have time, fear the Lord, let us humble ourselves, let us cleanse ourselves in soul and body, let us be chaste, let us have mercy on ourselves, through our good deeds towards the poor; and especially now in the time of fasting; for sins are cleansed by alms and prayers; and almsgiving combined with fasting delivers man from death. Since indeed mention has been made of fasting and almsgiving, let us

consider how the ancient and the new [covenant] teach us to practice them. "Neither if you bend your neck like a ring, and spread sackcloth and ashes under you, will you thus be called an acceptable fast," says the Lord; "but loose every bond of injustice, dissolve the knots of violent agreements, send forth the broken in release, and tear asunder every unjust writing; share your bread with the hungry, and bring the homeless poor into your house; if you see the naked, clothe him, and do not despise those of your own seed; then your light will break forth early, and your healings will spring up speedily; and your righteousness shall go before you, and the glory of God shall surround you; then you will call, and God will hear you; while you are still speaking, I will say, 'Behold, I am here'; if you take away from yourself the bond, and the laying on of hands, and the word of murmuring, and give your bread to the hungry from your soul, and satisfy the afflicted soul, then your light will dawn in the darkness, and your darkness will be as noonday, and God will be with you always."

15. How then should we fast and show mercy? For what benefit is it to emaciate oneself with hunger, and to make the unjustly treated poor cry out against us to the Lord, instead of refreshing oneself moderately, and usefully caring for them? For fasting truly is not only to weaken oneself, but also to give the portion of the expense which one was about to consume, to the sick, or to the orphan, or to the widow, only for God's sake. We are taught not to kill the body, but to subdue it; to abstain from luxury, not from food, from indulgence, knowing that the extremes of both sides are equally harmful, both the excess of fasting, and the fullness of the belly; both the immoderacy of sleeplessness, and the excess of sleep, and the other excesses. Therefore, the royal way leading us teaches us to avoid immoderacy; for moderation is virtue, but every excess is vice, or deficiency. For in the same way that the body is burdened by an abundance of food, and makes the mind sluggish and inactive, so also by excessive abstinence, it

makes the contemplative part of the soul weak and unphilosophical. Therefore, one must adapt to the movements and indulgences of the body, so that when it is healthy, it may be disciplined appropriately, and when it is ailing, it may be nourished moderately; for luxury and food are also a kind of dissipation; because the bodies of men, being continually burdened with excess, easily become submerged by illnesses, but possessing moderation and sufficient nourishment, have escaped the impending evil of disease, like the uprising of a storm, and have avoided the already present one, like the incursion of a certain cave. And just as continuous cloudiness does not allow the rays of the sun to shine upon the earth, so the vapors rising from luxury, having enveloped the brain as a kind of fog, and having formed a dense cloud there, do not allow the rational part of the soul to extend to the vision of beings, keeping the luxurious and dissolute in great darkness; and just as a ship, receiving a multitude of cargo greater than its proper measure, becomes submerged, being weighed down by the greatness of the burden, so also the soul, and the nature of our body, receiving more food than its proper capacity, becomes overwhelmed, and bearing the weight of the imposed things, is plunged into the sea of destruction, and loses both sailors and helmsman and prow and passengers, and the cargo itself with all of them. And just as when a flood occurs, and the water overflows the doors of the workshops, we see the inhabitants all in commotion, and casks, and amphorae, and vessels, and many other things they devise, in order to bail out the water, lest it rot even the foundations, and make all the things themselves useless, so also the soul, when it is overwhelmed by much luxury, its thoughts are in commotion, and it gives birth to a multitude of passions. And just as on the pupil of the eyes, if it has thick tunics placed from without, it no longer has the power to see clearly, and to gaze purely at the radiance of the light, so also the

body, when it is continually fattened, it is very likely that the soul is surrounded by fatness.

16. The body needs nourishment, not luxury; the body has need of being fed, not of being cut off and wasted away; for not only to the soul, but also to the very body being nourished, is luxury an enemy; for it becomes weaker instead of strong, softer instead of firm, and prone to disease instead of healthy, and heavier instead of light, and thinner instead of dense, and ugly instead of beautiful, and more foul-smelling instead of fragrant, and impure instead of pure, and painful instead of relaxed, and useless instead of useful, and old instead of new, and rotten instead of strong, and slow instead of swift, and lame instead of whole. But if the body is thus destroyed, how is the soul disposed when indulging in luxury? For of necessity it also partakes of the corruption; of how many disturbances, of how many waves, of how much turmoil will it be full? Therefore it becomes useless for everything, and neither to speak, nor to hear, nor to be willing, nor to do what is necessary, will it be able to move easily. All the rivers flow into the sea, and the sea is not filled; and all the food is thrown into the belly, and it is not satisfied; for the belly and the sea are truly the same; for both are insatiably greedy for the things poured into them; the one indeed by digestion, but the other by saltiness, consuming what enters, and again craving other food, and never closing what is open; nor do they soothe the thirsty with the continuous and unceasing flow of evil. Since therefore neither can the body be purified, I mean spiritual purification, without fasting and sleeplessness, nor can the soul without mercy and truth, let us, fasting these forty holy days, not let any of them pass by without sharing with those in need. Nothing is so able to produce the beauty of fasting, as the practice of almsgiving; if you are everywhere looked up to and rich and famous, both living and after death, it is because you share the good things you have. Tell me, for what purpose do you run so many years and keep vigil and

toil and gather gold? Is it not that you may be glorious and admired and envied? This is evident to all, and you yourself will not deny it; if indeed you truly wish this to happen, what you were about to spend on friends and neighbors, and the great ones around the king, so as to run for the attainment of a glorious dignity, spend it on the brethren of Christ, and they becoming most ready intercessors for you, will persuade Him immediately to grant you the kingdom of heaven; for what you provide for each poor person, He Himself confesses to receive, and for fuller assurance, He has made a written pledge to you; for he who has mercy on the poor lends to God; and what you provide in the hand of the poor, you will receive in the palm of the righteous. Therefore, according to my opinion, let us pre-deposit all our wealth, so that when we depart hence, we may find an inexhaustible treasure in Christ, to whom be glory and worship unto the endless ages. Amen.

DISCOURSE XV.

SPOKEN IN THE ASSEMBLY OF THE HOLY APOSTLES THEMSELVES; CONCLUDING CLEARLY, THAT ALSO ALL THE THEOLOGIANS, THROUGH THE UTTERANCE "FROM THE FATHER AND THE SON," BEAR WITNESS TO THE IDENTITY OF NATURE OF THE FATHER AND THE SON WITH THE SPIRIT, NOT THE EXISTENCE OF HIS OWN HYPOSTASIS

1. Because by nature every discourse is weak and unstable, not having freedom because of the opposing discourse, and especially that concerning God, by so much the more, as the subject matter is greater, and the zeal is more, and the danger is more difficult; what shall we fear, what shall we be bold to say? Now, to speak, or to hear? Are we not shaken by these three

dangers? For indeed to conceive is difficult, and to interpret is impossible, and to attain to a purified hearing is more laborious, the one named and quick-witted in theology has declared, and every Christian agrees with this; but that the one who is guided only by the holy dogmas, and who uses only their words in speaking, is unacceptable to all, no one will deny. Therefore also I myself, concerning the orthodox dogmas of the Church, agree and bear witness to the holy ones in all things, and not least in these things, I also agree concerning the Spirit, and I advise the willing in this way brotherly, as the discourse now present will attempt to show, that all the theologians in every way through the utterance "from the Father and the Son," and similar utterances, wish to show the identity of nature, which the Spirit has towards the Father and the Son, and do not endeavor to demonstrate that He has the existence of His own hypostasis. But that this is true, is evident from all indeed, but especially also from these things, which seem to have some use against us.

2. For immediately Cyprian Epiphanius, in the discourse called "Ancoratus," says: "The Holy Spirit is neither co-brother, nor cousin, but from the same essence as the Father and the Son; for He Himself," he says, "is the Only-Begotten, the Spirit of the Father, and the One proceeding from the Father; and 'He will take of what is Mine.'" And again, "For just as no one has seen the Father except the Son, nor the Son except the Father, so I dare to say, neither the Spirit except the Father, from whom He proceeds, and the Son receives; nor the Son and the Father, except the Holy Spirit, the truly glorifying One, the One teaching all things, who proceeds from the Father, and is in the Son, that is, according to the word of essence." And again, "Both dwell in the righteous man, Christ and His Spirit; but if Christ is begotten from the Father, God from God, and the Spirit is from Christ, or from both, as Christ says, 'Who proceeds from the Father,' and 'He will take of what is Mine,' lest He be thought alien to the Father, nor to the Son." Do

you see how the teacher himself interprets himself? Lest the Spirit be thought alien to the Father, nor to the Son, he says that Christ said, "He will take of what is Mine"; and this is from the essence of the Father and the Son, and therefore He is and is called the Spirit of Christ, and from both, for the same reason, not indeed because He proceeds from the Son?

3. Cyril of Alexandria also sets forth in the Thesauri: "When therefore the Holy Spirit, having come into us, shows us conformed to God, and proceeds from the Father and the Son, it is evident that He is of the divine essence, essentially in it and from it proceeding; just as indeed even the breath going out from a human mouth, even if small, is not unworthy of the example; for God is all-perfect." Observe that the teacher here places "proceeding" not of the hypostatic procession of the Spirit, that is, "proceeds," but of the energizing; for when he says "having come into us, He shows us conformed to God," and afterwards also for the demonstration of consubstantiality, he added, "it is evident that He is of the divine essence, essentially in it and from it proceeding." And again in the same place, "Since the Son is life by nature, and the Spirit gives life, being provided by Him, it is necessary therefore that He exists from the essence of the Son of God, having all His power and energy; just as if also vapor ascending from water, signifies the nature of those sending it forth." In the same place the same again says, "Having received the Spirit not as alien and separated, but as from Him, and in Him, and proper to Him"; but let not this "from Him," and "in Him," and "proper to Him," disturb you; since all the reference is to the essential; that is, essentially from Him, and essentially in Him, and essentially proper to Him; and the inscription also of the Chapters, and the conclusion, say not that He is from the Son, but that the Spirit is not alien to the divine nature. But if we dare to say that the Spirit is proper to the Son according to hypostasis, will He not also be proper to the Father? For what is proper to one, for the same to be proper to another is

unacceptable; as Paternity, being proper to the Father, it is impossible to be proper also to the Son, and Sonship, being proper to the Son, it is impossible to be proper to the Spirit; and simply this is so in the case of every personal property. But in the case of those things specifically called proper, what is common is also specifically proper, and each of the persons under the same species is called proper to a person; but he says proper personally, except appellatively, not didactically. Likewise also in the spiritual worship, "The turning," he says, "which the Spirit is," or which the turning signifies, "we refer to the divine nature, which is in God the Father, and also in the Son, the essentially from both, that is, the Spirit proceeding from the Father through the Son." Observe that the wise hearer understands the specification, that he does not simply, greatly, nor unqualifiedly say the Spirit is from both, but here he adds the essentially, that is, of the same essence of both; and he explains this by saying, "that is, the Spirit proceeding from the Father through the Son." And in the exposition on the Prophet Joel, "God," He says, "the Son, being begotten from God by nature, from Him is the Spirit," just as indeed it is also understood in God the Father; do you hear? That is, not as the Son is the Word of God, but as bringing forth, or simply causative, but as God, from Him is the Spirit; that is, because of the identity of natures, which is piously understood by us equally in the Father and the Son; but this being silently passed over as clear, that as from a cause the Spirit is said to be from the Son, while expressly confessing that it is only because of the consubstantiality, and thus it is said to be from Him; for none of the persons in the Holy Trinity is said to be alien to another; since the name God is common to the Three; for when the Father is said to be God, He possessed this also by the Son, and the Spirit; when indeed the Son is said to be God, the Spirit proceeding from Him possesses this, if this should be absolutely conceded; for it would also belong to the Paraclete. For He also is God in the same way as the Son. Therefore He does not

here show the "from Him" as referring to a cause, but rather to the consubstantiality of the Spirit with Him. But if someone is troubled by the saying, "as indeed it is also understood in God the Father," listen to him explaining himself, and cease from this anxiety. For being asked whose property the Holy Spirit seems to be, whether indeed of the Father alone, or also of the Son? Or also partly of each? He says, "Of both, as He is from the Father through the Son, because of the identity of the essence." And in the discourse to King Theodosius, "Baptizing," He said, "Jesus not with fire and the Holy Spirit, as if the Spirit were alien to those being baptized, indecently and subserviently, but as God by nature with the highest authority, as from Him and proper to Him"; lest this "proper" trouble anyone, the same one explaining the same passage, and interpreting the same utterance, says, "But the Spirit is proper to the Word also; for He is consubstantial with the Father, and this proper to Him is His own, as being related by nature, as not alien, as not externally belonging to Him." Do you see how variously and accurately he enumerated the reasons, by which the Holy Spirit is said to be proper to the Son, setting forth in order, that He is related by nature, that He is not alien, that He is not externally belonging to Him? But if indeed He proceeds also from the Son, what prevents him, then, from adding to the things said most clearly, and for the demonstration of consubstantiality, and for the confirmation of the Spirit's cause, what is most readily available, and to say freely, "But the Spirit is proper to the Word, because He also proceeds from Him according to hypostasis"? Moreover, the same says in the Gospel according to John, "The Son, existing essentially as a partaker of the natural good things of God the Father, has the Spirit in this way, in which also the Father would be conceived; and not at all, nor from without," for it is foolish, or rather insane, to think thus; "but just as each of us has his own spirit within himself, and brings it forth from his innermost parts to the outside." Do you understand exactly what the teacher says?

He says, "The Son, existing essentially as a partaker of the natural good things of the Father," but not of the hypostatic, nor hypostatically.

4. But concerning the use itself, and things similar to this, the divine Maximus also took care to apologize, looking to what purpose these things have been set forth by the wise one. For he says in the letter to Marinus the Presbyter of Cyprus, which he also announced in other [writings], "And in the first place, I have adduced harmonious uses, of the Roman Fathers, and of Cyril of Alexandria, from the treatise composed by him, on the Holy John the Evangelist, from which, making the Son the cause of the procession of the Holy Spirit, they have shown themselves; for they say that the Father is the one cause of the Son and the Spirit, the one according to generation, and the other according to procession; but in order that they may show the property of the Son, and thereby demonstrate the connection of the essence, and the unchangeable," and very reasonably so; for how could he, falling into contradiction with himself, who writes in the Thesauri, "Since the Holy Spirit existing in Christ, discourses all things in Him to the disciples; just as in us the mind is both essentially and energetically; and essentially indeed the mind is in Him, but not from Him, but energetically both is in Him and from Him; so also the Holy Spirit, is in Christ as God, both essentially and energetically; but according to essence and hypostasis He is in Him, but not from Him; but according to energy, He both is in Him, and is from Him."

5. This very thing is intended in all respects, both by Gregory the Wonderworker, and by the one of Nyssa, and by the wise Chrysostom; by the one saying, "The unbegottenness is proper to the Father, but the begottenness to the Son from the Father, and the procession of the Spirit from the essence of the Father through the Son eternally"; and by the one writing, "The Only-begotten Son is named from the Father by the Holy Scripture, and up to this

point the discourse preserves His property"; "but the Holy Spirit, both is said to be from the Father, and is testified to be of the Son"; and by the one asserting, "Christ came to us, He gave us the Spirit from Himself, and assumed our body."

6. The great Athanasius also says in the [letters] to Serapion, "For the Son being from the Living [One], He says, there is one perfect and complete, loving, illuminating, and life-giving energy and gift in Him, which is said to proceed from the Father, since in the Son this, being acknowledged as from the Father, shines forth and is sent and given. For this reason, He says, the Holy Spirit is said to proceed from the Father, since in the Son this, being begotten from the Father, is sent and provided to us. And reasonably so; for if this were not promised to us by the Son, and given, whence should we arrive at the knowledge of Him? But He Himself," they say, "the much-suffering light-bearer, in the Confession of his own Faith, speaks thus concerning the Spirit: 'The Spirit is from the Father and from the Son, not made, not created, not begotten, but proceeding.' This first indeed I would rightly omit, since nowhere else have I found it written, 'Spirit from the Father and the Son,' but 'Spirit from the Father,' not made, not created, not begotten, but proceeding; and much is being premised for the inquiry concerning this." Secondly, how does not this great light-bearer himself fall into contradiction with himself, now indeed saying elsewhere, "The Father alone is unbegotten, and the only source of Godhead," but now here introducing also the Son as a source of Godhead? And then it is also unreasonable to judge that those great books did not arrive to us from there, but were transferred from here to there; and therefore it is not right for what is among us to follow theirs, but for what is among them to be judged by ours, as also seems good to the divine Augustine, saying, "Just as the faith of the old books is tested by comparison with the Hebrew texts, so the trustworthiness of the new [books] seeks the agreement of the Greek books." Again in the same [words] to

Serapion, this holy one says, "The Spirit having such a nature and order towards the Son, as the Son has towards the Father, how can you, saying this to be a creature, not of necessity also assert the same concerning the Son?" Shall we accept this as it is written, or according to what is fitting for this usage? For if according to the greater emphasis of the utterance, as it is heard, the Spirit will be the Son; but if according to a certain fitting meaning, there will be nothing absurd. What then does this usage signify? Let us consider. Since the Pneumatomachoi, concerning the essence and the order, said that the Spirit is inferior to the Son, against these the holy one opposing, testifies that He is not inferior both in essence and in order; in essence indeed He is not inferior, because thus He is consubstantial with the Son, as the Son is consubstantial with the Father; but in order He is not inferior, since indeed according to the order the Spirit is equal to the Son, just as the Son Himself, according to the order, is equal to the Father. But the same again in the Third [book] Against the Arians says, "He connects the Word with the Father, but rather the Spirit receives this from the Word." To this it is possible to say, that Basil the Great also agrees with this, both in the [books] Against Eunomius, and in the Canonical Epistle, now indeed saying, "As the Son is towards the Father, so also the Spirit towards the Son"; now indeed, "The Holy Spirit also, being uniquely proclaimed, is united through the Son with the Father, and completes in Himself the much-praised and blessed Trinity"; but now, "Nor is the Holy Spirit before the Only-begotten; for there is nothing between the Son and the Father."

7. But since we differ from each other concerning these things, of the differing parts, the opposing part of them accepts judgment concerning the matter about which they differ, let us call a chosen and righteous judge, and whatever he decides, let us all abide by, and not contradict each other rashly. But who would be a just judge to examine these usages? He himself before all would justly judge these preeminently, the holy one, who both read some,

and wrote others; what then does he say, both concerning those who came after him, and explaining himself? Does he say that the Son is from the Father, and the Spirit from the Son, and that there is nothing between the Father and the Son, and that the Spirit is connected with the Father through the Son, and such things? In the [book] Against Eustathius he says, "We must flee," he says, "the sequence of names which the Lord has delivered to us, perverting [them], as openly fighting against the pious faith, and some indeed placing the Son before the Father, and others placing the Holy Spirit before [the Son]"; and in the Canonical Epistle, "The Holy Spirit is numbered with the Father and the Son, because He is above creation; but He is placed third, as we have been taught in the Gospels by the Lord saying, 'Going forth, baptize them in the name of the Father, and of the Son, and of the Holy Spirit.' But he who places the Son before [the Father], or says [Him to be] older than the Father, this one opposes indeed the divine ordinance, and is alien to the healthy faith, not preserving the manner of glorification which he received, but devising for himself a new-fangled way, or seeking the approval of men." Do you hear? Because of the sequence, he says, the order, and the "being from," and the "nothing being between the Father and the Son," and the "through the Son being connected, the Spirit with the Father," and such things, because of the confession, because of the glorification, because of the initiation, [they are] placed in the middle by the Son; and he introduces as a witness to the Word, Christ Himself. But if he himself says thus in the second [book] Against Eunomius, "There is no beginning to the Father, but the Father is the beginning to the Son, and there is nothing between them"; but explaining himself immediately, he says that this is said concerning cause and interval. And generally, indeed, it is handed down from above that the Son is named after the Father, and the Spirit after the Son, lest also the Spirit be thought to be the Son of the Father,

and the Son again Himself to be the Father of the Spirit, the confession being thus uttered, Father, Spirit, Son.

8. For the sake of brevity, I will say this more broadly, that when we wish to speak through language concerning the Son and the Spirit, how indeed both are from the Father, and at the same time proceeded, if before the Son the Spirit is connected and attached to the Father, the Son would immediately receive the Holy Spirit; for the name Father introduces the Son into the mind; and proceeding again and placing the Son after the Spirit, we necessarily conceive the Father to be made by the Spirit; for the Son is Father's Son, and will connect the Father in the mind, however it may be said, and especially the one said before Him unceasingly. Therefore the Son being theologically spoken of as close to the Father, and being guarded as Only-begotten to Himself, and not being hindered from being by procession from the Father, [neither is] the Holy Spirit, as Gregory of Nyssa has explained in the [letter] to Ablabius; and indeed the Spirit being placed after the Son, also prevents the Son from being thought of as begotten at the same time, and gives the assurance that He is not unbegotten. And otherwise indeed it is most true both to conceive and to believe, that the first-begotten of us knew God the Father, and the Father [knew] God; and after Him the Son was manifested to the world, having appeared to us through the flesh and lived and conversed with us; and after the Son's ascension, the Holy Spirit visited us, being sent indeed by the Son, as neither opposed, nor contrary, temporally, and towards some, and with cause; but being brought forth from the Father both with cause, and not temporally, nor towards some, but simply to all and absolutely, as being co-divine, and co-glorified, and having the same cause with the Son; and coming from Himself, as Lord and independent. And there is yet a third reason, why the Spirit is ranked after the Son, because after the madness of some against the Son was condemned, being abundantly demonstrated, and the equality of honor and

consubstantiality of the Son towards the Father was most surely established, the war against the Holy Spirit was openly declared; therefore all the discourse of the theologians is not concerning the order of existence, but concerning the consubstantiality of the Spirit towards the Son; and all their zeal hastens towards this, and the purpose looks to this, to show the Spirit to be consubstantial with the Father; believing truly, as indeed it is right and is shown, that this being shown, no one will dare afterwards not to glorify the Spirit, equal to the Father and the Son. And there is yet a fourth and fifth reason besides these, why the Holy Spirit is said after the Father and the Son; and these are, both the procession of the goodness of God, proceeding from the Father through the Son in the Spirit to us, and the procession and appropriation of our nature, advancing through the Spirit towards the Son, and proceeding from the Son towards the Father. And besides the reasons stated, a sixth, lest there be disorder and confusion concerning the names of the Holy Trinity. For these reasons the Son is said to be connected with the Spirit to the Father, not in nature, nor in place, nor in time, being separated from Him.

9. Gregory of Nyssa's saying also holds this same meaning, which he says in the [book] Against Eunomius; and the passage has thus: "And the same discourse for us is also concerning the Holy Spirit, having the difference only in the order; for as the Son is connected with the Father, and having the 'being from Him' does not exceed according to existence, so again also the Only-begotten is held by the Holy Spirit, being preconceived only in thought according to the word of cause of the Spirit's hypostasis; but temporal extensions have no place in the pre-eternal life." But attention must be given to what is said; "For as," he says, "the Son is connected with the Father, and there is not between them even the smallest instant of time to conceive of, so also the Holy Spirit is held by the Only-begotten"; that is, no temporal extension falls between them, if indeed according to the word of cause the Son is

pre-conceived of the Spirit, not according to the word of cause which the Son has towards the Holy Spirit, but according to the word of cause of His own hypostasis in the Father, as He exists by being begotten from the Father; just as also the Spirit would be pre-conceived of the Son's hypostasis, by the word of His own cause, which is the proceeding and being brought forth from the Father, not by the word of cause, which He has towards the Son. For whoever hears "Father," immediately conceives of the Son; and whoever hears "One and Bringer-forth," then also the Holy Spirit comes into the mind; and whoever hears "Bringer-forth," immediately conceives of Him as Bringer-forth; and whoever hears "Father," then also the Son comes into the mind; and by this word the cause both of the Spirit, and the cause of the Spirit, is pre-conceived in the Son; therefore for the confirmation of this cause the holy one has expressly stated, "And the same discourse for us is also concerning the Holy Spirit, having the difference only in the order"; saying that the difference of order is this, of the Spirit, towards the one always towards the Father, as Father, and the Spirit towards the Bringer-forth only as Bringer-forth is understood; lest indeed the Spirit [be said to be] from the Father, or the Father from the Son, or the Son again towards the Bringer-forth, or Bringer-forth, lest there be disorder concerning the Trinity, the only and αρχή and source of all order. And this which is added is clearly to be considered, that not simply in thought, but in thought only, he said, the Son is pre-conceived of the Holy Spirit; but if he thought that the Spirit personally proceeds from the Son, and the Son is opposed to the Spirit, he would not have added "in thought only," but rather by hypostasis this is pre-conceived of the Spirit. Then he says that the Holy Spirit is held by the Son, that is, He is at the same time with the Son from the Father existing, but not from Him proceeding.

10. Besides the things said, it is also to be added, that both in all things, and always, for the demonstration of

consubstantiality, the argument from the cause of hypostasis is more readily available for proof than that said according to cause; what, for example, do I say? If someone wished to show concerning a coin, that it belongs to a certain person, instead of simply saying, that it is of the same essence with him, it is more ready for proof, and more readily received by all, to clearly affirm, that from him it has received its own hypostasis; but that this proof is weaker and less compelling, the converse testifies; for if something exists according to hypostasis, it is necessarily in all ways also related to the essence; but if this is so, not necessarily also the former. For Solomon, having existence from David according to hypostasis, is necessarily also related to his kindred Father according to essence; but David, being consubstantial with Solomon, and we [being] from them, how is it that [Solomon's existence] is from Solomon according to hypostasis? This being known by all, and thus being the case, why ever against the Pneumatomachoi the holy ones opposing both synodically and individually for a thousand years, and endeavoring to demonstrate the consubstantiality of the Spirit, which He has towards the Son, having said this alone and been freed from troubles, do they nowhere appear saying, that the Spirit also has existence from the Son? Or is He for this reason consubstantial with the Father and the Son, because He personally, or according to His own hypostasis, proceeds from the Son and the Father? Or is it clear to all those somehow able to understand, that what they do not know they have kept silent about? So that from all the things said it is possible to discern the purpose of the sacred teachers, which indeed is the same for all; for desiring to teach men in many ways that the Holy Spirit is consubstantial and co-divine with the Father and the Son, they have set forth these and such things.

11. But what is the supposed opposition of those speaking from the earth to these things? "Just as God," they say, "does not signify a person, nor the one sending, so neither the one bringing

forth"; therefore to bring forth, is not personal; but if it is not personal, it is attributed to two persons. But that these things are false, is evident; for the Lord says concerning God, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life." And again, "For God sent His only begotten Son into the world, that the world through Him might be saved." And again, "If God were your Father, you would love Me; for I proceeded forth and came from God." But indeed also concerning the one sending the same [says], "But the Helper, the Holy Spirit, whom the Father will send in My name"; and now, "The One who sent Me is true, and I what I have heard from Him, these things I speak to the world"; and now, "But when the Helper comes, whom I will send to you." Concerning the one bringing forth, the Fathers of the Ecumenical Synods, both in decrees and in letters, have most clearly delivered to all to believe and have handed down, concerning the Holy Spirit as proceeding from the Father.

12. In a more comprehensive discourse, it is possible to say this, that both "God," and "the one sending," and "the cause," and "the one causing," and simply every name spoken indefinitely of two or three persons, does not signify a person; but being said with a specification, it clearly shows that specified person. "The one bringing forth," and "the one bringing forward," and "the one proceeding," and "the thing brought forth," wherever it is found in Scripture, is found theologically; as the one with a specification, "Unbegotten and Bringer-forth"; as the property of the Father, "To bring forth"; as, "Who proceeds from the Father"; and whatever is similar to these; but the specified are all mixed up with the unspecified. Then, these things being so, does someone dare to assert that "the one bringing forth" signifies a person, and "to bring forth" is not personal? And all confess the Father to be bringing forth; therefore the Father is not one person, but two persons, the Father Himself and the Son. Again, if "to bring forth" is not

personal, it will necessarily be either natural, or energetic. But if indeed natural, of the hypostases from the Father, only the First has a person, and the others not persons, but only nature; but if energetic concerning the bringing forth, then the Spirit is an effect. Again, if "to bring forth" is not personal, this will be proper to the Father, not indeed to the Son, but common to the two persons; but all things common to the Father and the Son, are all common also to the Spirit; therefore both the Father and the Son and the Spirit are one Bringer-forth.

13. So many absurdities being gathered from this proposition, I have often wondered about this myself, and now I am perplexed, how, of so many holy ones, fighting with noble words and varied oppositions against the Italian conclusion concerning the procession of the Holy Spirit, one of those ranked among us now first utters a strange sophism, thinking to conclude something great against our doctrine, immediately forgetting all those things, becomes wholly of this! And just as fluttering birds, just having flown from the nest, so he, shaken from the faith, is carried by every wind! How does this absurdity happen? From little faith, and from hunting after words, and philosophizing, and contending, and from seeming to be considered wise by all, and to know alone things deep and unattainable by the many. Do you wish, O man, to be truly pleasing to God? Stand unswervingly in the dogmas of the faith, steadfast, firm, unswerving; but if you now indeed hold this, and now prefer that of the many, you are not far from demonic delusion. And this must be observed not only in dogmas, but also in all the Lord's commandments; knowing that as long as each of us lives, he is master of his own choice; but choice, existing freely, implants in our nature both doctrines, and good and evil thoughts, as it wishes. Rather, the earth of our labor is nature, and the husbandman is choice, and the Divine Scriptures are counselors and teachers, teaching our husbandman what weeds of wickedness to root out, and what virtues to implant; that is, faith

in unbelief, hope in hopelessness, love in hatred, and knowledge in ignorance, diligence in negligence, and glory and praise in ingloriousness, immortality in mortality, and Godhead in humanity.

14. If our nature is clay, and our choice is the potter, then it is not up to us to fashion from the same clay a vessel of honor or dishonor, worthy of preservation or destruction. Since the choice is more sovereign than the essence, this rather than that makes a man more of a man; for neither does the essence cast into birth, nor does it lead into the kingdom itself, but the choice [does]. Nature does not insult whom choice does not insult, nor does nature destroy whom choice does not destroy; and the opposite of this [is also true], neither does nature honor whom choice condemns; nor is nature able to save whom choice destroys. The advantages of nature depict to the Creator the ambition rather than the possessor of these the virtue. But what the choice has rightly achieved, both glorifies the Creator, and shows the creature of God worthy of the Creator's creation. Great is the power of choice! For choice is able to bring to God what even non-being, not being, could not bring near to Him; and another choice being sluggish for fifty years in fulfilling [this] and for this we are condemned, because the one able to will, is able also not to will; in the willing and the not willing lies the all of saving the one willing; but I say willing in deed; will is what cooperates and prevents towards being saved; have you willed something good? Do it; are you not able? If you do not try, you will have much recompense, only will the good; for there is nothing else to do, than the good itself.

15. Because God reckons the actions of each according to the intentions. "For the Lord," He says, "searches the heart." And just as the becoming evil, is contained in the merely intending alone, and the thought has often sufficed for the completion of wickedness, so also the becoming good lies in the willing, and has become the occasion of salvation to many. But for indecent

thoughts not to come upon us is not up to us, but having come not to remain, is up to us; but to yield to these having come, [is] of our sluggishness; but even to bring the suggestions of the thoughts to action, [is] of our extreme negligence. Someone conceived evil, agreed with the thoughts, brought it forth through the lips, and was carried away to the deed; these are the four great elements of destruction. For every absurd action is born from absurd thoughts; but thoughts [arise] either from sensation, or from preconception, or from nature, or from demons. But there are eight comprehensive thoughts, which produce all evils; the first [is] of gluttony; the second of fornication; the third of love of money; the fourth of anger; the fifth of sorrow; the sixth of listlessness; the seventh of vainglory; and the eighth of pride. For all these thoughts to trouble us indeed, as we have said, or not, is not in our power; but to remain in us, or to move a passion, or not to move, [is] in our power.

16. But one thing is suggestion, and another combination, and another struggle, and another consent, and another captivity, and another passion, and another the energy of passion. And suggestion indeed is, the simple remembrance made by the enemy; as, do this, or this; as in the case of Christ and our God, "If you are the Son of God, command that these stones become loaves"; this, as has been said, is not in our power. But combination is the acceptance of the suggested thought by the enemy, and as it were, the meditation and conversation with it, by our choice. But struggle is the resistance, for the removal of the thought, which incites to passion, or to consent itself, as the Apostle says, "The flesh lusts against the Spirit, and the Spirit against the flesh; and these are opposed to each other." But consent is the inclination and assent of the thought to the passion. But captivity is the unceasing adherence of the heart to the passion; and passion is the long-term impression of the soul, the continuous and long-term meditation of the passion and phantasy. But the energy of passion is the very

action or absurdity. Gluttony indeed is removed by temperance; but fornication by divine faith, and the desire for future things; but love of money by compassion towards the needy; but anger by goodness, and love towards all; but worldly sorrow by spiritual joy; but listlessness by patience and perseverance; but vainglory by the multitude of virtues' workings, and continual prayer; but cursed pride by not judging anyone, nor despising, and considering oneself less than all. The man being freed from these aforementioned passions, henceforth lives a blessed life, receiving the earnest of the Spirit.

17. But that some indeed of men are lost by evil thoughts, and others are saved, both you yourselves agree, and the very facts bear witness to me; and not least, those especially who have experienced these things, ascetics; and this is evident from this. For it is said in their writings, that a brother came to Abba Nilus, dwelling on the holy peak of Sinai alone, and says to him, "What shall I do, Abba, for the thoughts, as if from a spring, gush into my heart? If I fast, hunger weakens me; if I keep vigil, sleep consumes me; and when I endure hunger, [I endure] thirst; and I wish to escape the thoughts of the demons, and grief comes upon me; I am enraged as a king, and I am as a captive and a slave to desires; I weep soberly, and I laugh foolishly; I fight against the thoughts, and I am not strong enough to overcome them; and some say to me, that the evil thoughts harm; others say, that the thoughts are what destroy the monks; and with these things forgetfulness has overwhelmed me; what then shall I do? How shall I be saved?" The elder says to him, "The householder is not profited at all, gathering and throwing things into the house, when the thieves and robbers dwell within; but when he scourges the thieves, and drives away the robbers, then he loses nothing. You have made the house of your soul and the body a four-gated [place], and the doors of the mind and the reason and of the body have been lifted up; and the windows of the senses are open; and passers-by, and thieves, and

robbers, and dung-carriers, and whatever they may find, or what pleases them, take; for there is no one who contradicts, or prevents them; for every house without a door, and without windows, becomes a storehouse of dung; and you know that where dung and stench, worms and corruption are, and unclean reptiles dwell, no sensible man can dwell; and reptiles eating dung dwell there, pigs and birds, serpents and scorpions and lizards. But you, go, cleanse the house, carrying out the dung; and then make it beautiful, sprinkle clean water; and having closed the door, fasten the windows, and then incense the house; and putting the key, set a table; and light a lamp; and calling the priests, invite them, that having come they may consecrate the house for you by prayer; and then set a house-guardian; and when the house-guardian dwells in it, then put in it whatever you wish, gold and silver, and clothing and food, and you will lose nothing. Yes, indeed, you must also acquire a perimeter wall, and set a gatekeeper, lest according to custom the thieves and robbers and dung-carriers coming forth, fill the stench before the door." The house is the body, the householder the soul, the house-guardian the mind, the door the mouth, the windows the senses, the key the tongue opening and closing, the passers-by the demons, the robbers gluttony and carnal rest, the thieves vainglory and pride, the dung and stench the evil thoughts and the vile intentions, the reptiles and beasts the passions and the sins; the one carrying out and cleansing the stench is the denunciation; the water sprinkling and watering the plants is the reading; but the lamp is the conscience, teaching all things profitable, and preventing all vile things; but the table, the heart; but the food the passing psalms; but the incense the fear of God; but gold and silver and clothing the virtues; the priests the one receiving the thoughts; the perimeter wall the pure attention. For as the good thoughts profit the soul, so the evil thoughts harm it.

18. Answering readily to the one asking these things, that house of wisdom showed how one driving away the evil thoughts is

driven away; by whom everyone wishing to be saved being persuaded, has earnestly endeavored to acquire good deeds; and knowing that the mind bearing a thought does not cease, he immediately cuts off the evil thoughts, and diligently cultivates the good ones. For this reason indeed these things have been written by the saints, and have been said by us, that in every way being moved by these things, we may cleanse ourselves from evil habit, and evil thoughts. But you, Father Almighty and Sustainer of my life, and you Only-begotten Son of God and Word, and you Paraclete Spirit, guide us, illuminate us, strengthen us in the truth. Yes, God of all. Amen.

DISCOURSE XVI.

SHOWING THAT BOTH BY HERSELF, AND THROUGH ANGELS, AND THROUGH MEN, THE ALL-CAUSAL TRINITY IS THE TRINITY, THEY HAVE TAUGHT US IN MANY WAYS MANY TIMES. AND IT HAS BEEN SAID NOT IN THE TEMPLE OF THE DIVINE APOSTLES

1. Since the nightingale sings, I also will sing; she indeed irrationally, but I rationally; she on a branch, but I on a platform; she cries aloud in the grove, but I will discourse about the Church of Christ; she, sweetly echoing rapid and swift trills, delights the listeners of her songs, having as an ally towards pleasing both the season of spring and the hour, but I, divine and concise thoughts, and pleasing utterances fittingly harmonizing, with God being said, will spiritually delight all of you. The nightingale's first laryngeal sound goes forth differently, and differently the second utters the trills, and otherwise the third song of this one sweetens the hearing; and all these things, by being newer than those previously uttered by her, are utterly wondrous, and beloved for their marvel; and to me, as you will shortly say, even if all the things to be said

are directed to one thing and purpose, the first are said differently, and the middle ones differently, and the last differently; and by all things differing from each other in beauty, it confirms the praise. Now, Procne, and Swallow, and Lark, having flown up the air, after a year, if anyone would say or rather, and having been lifted up for a long time in the air, and being stirred by various impulses, and there indeed preserving the beautiful for a long time, as it were from a spring, they send forth their own laryngeal sounds, thus showing their melodies; but I, now having cleansed myself from those of the present, and having [my mind] keener and sharper than all air, and being lifted up by it towards God, the Highest of all and Purer, and beginning from there, (since God is the First Mind) I show myself to your minds who have minds, and let us consider the one.

2. The God of all, the super-essential and worshipful and venerable Trinity Himself, first taught us the mystery concerning Himself, I mean concerning the Trinity, and through the creatures, and through words, and through various manifestations, and through angels, and through men, has variously presented this. Through the creatures thus: in order to make known to us Himself as Tri-hypostatic, the best of all existing things, and the strongest of all those coming into being, He has persuaded both to be and to be divided into three. For immediately all things which He fashioned at the beginning through the world, He did not produce continuous and undivided, but dividing them into three parts, He created, that is, into heavenly, earthly, and subterranean. The sweetest of all existing things, the sun, and the most precious of created things, man, He likewise fashioned; the one indeed according to the νοούμενον, and the Word, and the Spirit, but the other according to the visible, the ray, the light, and the brightness being provided. And bringing forth all kinds of bodies from non-being into being, He equally provided three dimensions to all: length, breadth, and depth. And He divided time into three

continuous [parts]; and He designated the parts of the human soul as three; and both the ancient shadows, and our Church, He ordained to be divided into three. And I would show thus also concerning the Angels themselves, that having made their orders three from above, He again divided each of them into a triad; that is, He divided them into three αρχάς; and simply the higher things of the angels, He adorned with three parts; through all things, as I say, manifesting to us the united Trinity, and the Triadic unity, or Himself in various ways. But the philanthropic [God] did not neglect to testify to us His Tri-hypostatic [nature] at various times; and it is evident from there.

3. God the Father testified concerning the Son, both in the Old [Testament] saying to Him, "You are My Son, today I have begotten You," and, "Sit at My right hand, until I make Your enemies Your footstool"; and to us concerning Him, "Behold My servant whom I have chosen, My beloved in whom My soul has delighted; I will put My Spirit upon Him"; "You will be witnesses to Me, and I am a witness, and the servant whom I have chosen"; "I will be to Him a Father, and He will be to Me a Son." And in the New [Testament] the same [Father], sometimes answering Him directly, "Both I have glorified, and I will glorify again"; and sometimes saying concerning Him to us, "This is My beloved Son in whom I am well pleased, listen to Him." He also testified concerning the Spirit, both in the Old [Testament] saying, "I will pour out of My Spirit upon all flesh"; and in the New, as it were encompassing Him, He is shown administering, and descending, and remaining upon the Son. The Son also bore witness to the Father in the Incarnate Economy; sometimes indeed saying to Him, "I confess to You, Father, Lord of heaven and earth"; and, "Glorify Me, O Father, with Yourself, with the glory which I had before the world was with You"; and, "Holy Father, and the world has not known You"; and as many things are similar to these; sometimes indeed concerning Him to us, "I am in the Father, and

the Father is in Me"; and, "I and the Father are one"; and, "He who has seen Me has seen the Father"; and as many things as this thought contains. The same [Son] also testified concerning the Spirit saying, "I will ask the Father, and He will give you another Helper, that He may abide with you forever, the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him"; and again, "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and will remind you of all things that I said to you"; and again, "When the Helper comes, the Spirit of truth, who proceeds from the Father, He will testify concerning Me"; moreover, "When He comes, the Spirit of truth, He will guide you into all the truth; for He will not speak from Himself, but whatever He hears He will speak, and He will declare to you the things that are coming." The Holy Spirit also testified to the Father, crying in the hearts of the faithful, "Abba, Father"; He also testified to the Son, that He is sent to Him, and through Him, as they have declared to us. And these things indeed have been testified separately by each person concerning the others.

4. But commonly again, the Father indeed says concerning the divine being Tri-hypostatic, "Let Us make man according to Our image, and according to Our likeness"; and, "Come, let Us go down and there confuse their languages"; and, "Hear, O Israel, the Lord your God, the Lord is one"; but the Son [says], "The Spirit of the Lord is upon Me, because He has anointed Me"; and the Paraclete [says], "Whom I will send to you from the Father"; and, "Going forth, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." The Holy Spirit moreover says through Paul, "There are diversities of gifts, but the same Spirit"; "And there are differences of ministries, but the same Lord"; "And there are diversities of activities, but it is the same God who works all in all"; "The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the

Holy Spirit be with you all"; and besides these things, "And may the Lord," namely the Spirit, "direct your hearts to the love of God," that is, of the Father, "and to the patience of Christ," that is, of the Son.

5. Therefore God [is] the Father, God [is] the Son, God [is] the Holy Spirit; but this name "God," is especially applied to the Father. Lord [is] the Father, Lord [is] the Son, Lord [is] the Holy Spirit; but this name "Lord," as for the most part, looks towards the Son. Spirit [is] the Father, Spirit [is] the Son, Spirit [is] the Holy Spirit; nevertheless, this name "Spirit," being said of the super-essential Trinity, refers to the Paraclete. God [is] the Father, according to its signification, each of us in the symbol of the faith, as we confess, saying, "I believe in one God, the Father Almighty, Creator of heaven and earth, and of all things visible and invisible"; God [is] the Son, according to its signification, in the beginning of His Gospel the theologian John thus says, "In the beginning was the Word, and the Word was with God, and the Word was God." God [is] the Holy Spirit, according to its signification, both in the Old [Testament] the divine Elisha, having struck the Jordan waters with Elijah's mantle, is said to have said, "Where is the God of Elijah also?"; and again, "Has God of Elijah also been taken up doubly?"; and in the New [Testament] Peter, the chief of Christ's disciples, said to Ananias, "Ananias, why has Satan filled your heart to lie to the Holy Spirit? You have not lied to men but to God"; and the blessed Paul has expressly written, "You are the temple of God, and the Spirit of God dwells in you." Again, Lord [is] the Father, according to its signification, the divine David says, "The Lord said to my Lord, 'Sit at My right hand,'" and whatever follows these. Lord [is] the Son, according to its signification, this is sung by us, "For You alone are holy, You alone are Lord"; Lord [is] also the Holy Spirit, according to its signification, Paul cries out, "Wherefore the Lord is the Spirit"; and wherefore, as it were, He posits from the Lord the Spirit; and also that, "The Lord is at Your

right hand; He will shatter kings in the day of His wrath," is said concerning the person of the Spirit. And again, Spirit [is] the Father, from the image, that is, of the Spirit thus spoken of; since also the name Lord is called of the Son, just as also there of the Father [is called] God, and the Spirit [is called] Lord in the Son. Spirit [is] also the Son in the Spirit, according to its signification, Jeremiah says concerning Him, "The Spirit before our face, Christ the Lord"; and also the Paraclete Himself, the Holy Spirit, crying out, according to its signification, "We also beseech you, Lord, Holy Paraclete, the Spirit of truth," etc.

6. Against these things the Holy Trinity Himself, our God, is both Spirit, and is called Lord, and is God, and exists and is contemplated and is said; the Spirit, and Spirit, and Spirit, lest there be three Spirits; and Lord, and Lord, and Lord, as if three Lords were there conceived; and God, and God, and God, lest a triplicity be introduced to us; but as God [is] all by conjunction, and as Lord [is] all by union, and as Spirit [is] all by indivisible union; the Holy Trinity [is] all Spirit, and as above all Spirit, [is] Spirit, as being above all matter, and as the partaker of those who partake of body, or rather, of bodies partaking. All the Holy Trinity [is] Lord, according to its signification, as we say, "One Lord, one faith, one baptism." All the Holy Trinity [is] God, according to its signification, as the Theologian Gregory says, "But when I say God, I mean Father, Son, and Holy Spirit; but let no one separate these from the Godhead, lest we introduce a multitude of gods, or lest we be condemned for the poverty of the Godhead when we define it by these, either obscuring it by silence, or Judaizing it by monarchy; for the evil is equal in both, even if it appears in opposites."

7. And here indeed through words they made known to us themselves to be Tri-hypostatic, the only truly God; and through various manifestations, as when the whole same Holy Trinity appeared to the angels to the patriarch Abraham, at the oak of

Mamre; again, when each of Their persons appeared separately, to Daniel the Father, as the Ancient of Days; to Isaiah, and to Ezekiel, and to Daniel himself, as the Son of Man Himself the Son; and in the Jordan to the divine Forerunner, and to the multitudes gathered there of the peoples, as the Spirit in the form of a dove; and in holy Zion the same, in the form of fiery tongues; both through angels, and through men, both in the Old and in the New Testament, God has in many ways testified to us Himself as Tri-hypostatic; for the fearful Seraphim seen by Isaiah, cried out, "Holy, holy, holy"; and the God-bearing Ignatius says, he had heard the thrice-holy hymn of the angels singing without ceasing; from where the Church having received this by tradition, until today continues, glorifying the immortal Father, the immortal Son, and the immortal Holy Spirit, even if this name "immortal" here being said, refers to the Paraclete; strong [is] the Father, strong [is] the Son, strong [is] the Holy Spirit, even if the name "strong" there distinctly looks towards the Son; God [is] the Father, God [is] the Son, God [is] the Holy Spirit, even if the [name] "God" here is appropriated to the Father.

8. Whence if someone would ask us, why, the Father being holy, the Son being holy, the Holy Spirit being holy, and many others both being and being called holy by participation, we say with unveiled face, "Holy, holy, holy, Lord Jesus Christ"? Clear and ready is the answer; for neither saying, "Holy, holy, holy, Lord Jesus Christ," have we kept silent about the Father, but having said "to the glory of God the Father," we have shown the cause of the Son; and naming Father, and Son, we have not separated their Spirit; because the appellation of Christ, is a confession of all, as it seems to the revealer of heaven, Basil; for it signifies both the anointing Father, and the anointed Son, and the anointing, the Holy Spirit; and he who has conceived of the Father, conceives with Him on either side, both the Son and the Spirit together; and he who has received the Son, has also the Father and the Spirit together with

Him; and he who has said the Spirit, immediately includes both the Father and the Son in his mind; just as if several lamps were placed under the sun, all shine with one light, and emit rays, and give light to many being under them, so truly and inseparably, the one Holy One being offered to the faithful, appears to many souls, and is shown as many holy ones, and yet is and is called the only Holy One, not another, to the glory of God the Father; because God no one has glorified with the glory befitting Him, if not this One.

9. The Father and the Son and the Holy Spirit being our God, of these the Father indeed, as some say, spoke to men in the time before the Incarnate Economy, as the Apostle says, "In many parts and in various ways God spoke of old to the fathers in the prophets"; but the Son, in the time of the Incarnate Economy; but the Holy Spirit, throughout all time from holy Pentecost until the consummation speaks to us. But I, agreeing also with these things, add also this, and it is most true, that just as the Father spoke in the Old [Testament], so indeed also the Son and the Holy Spirit; and just as the Son Himself spoke to men in the New Testament as God, so also the Father, through Him, and the Holy Spirit; and that it is true, is evident from this. The Father spoke directly to us in the New Testament, thus saying, "This is My beloved Son"; the Son also spoke in the Old [Testament], as it is read by us to Moses in the bush, as He appeared as fire in a form, [and] was called the Angel of the Father, the Word; the Spirit also spoke in the prophets, as we confess believing, "And in the Holy Spirit, who spoke through the prophets." Otherwise, this also to think and believe is altogether true, that these three persons speaking to us, inseparably spoke these and the rest, certainly also these have spoken, and speak to us; for what the Spirit speaks to each, these things are spoken to us from the Father through the Word; and what are spoken from the Son in the Spirit, are of the Father's speaking; and the Father speaking, both the Son and the Spirit bear witness to the things being spoken; for what each of the two separately [says] is different

from the things said by Him, but all the things divinely spoken, are spoken in the Trinity, from the Father through the Son and the Holy Spirit, and are from one God. And the Son bears witness, concerning Himself indeed saying, "For I have not spoken from Myself, but the Father who sent Me, He gave Me commandment what I should say, and what I should speak; and what I speak, just as the Father has said to Me, so I speak"; and, "The word which you hear is not Mine, but of the Father who sent Me." Concerning the Spirit, "For He will not speak from Himself, but whatever He hears He will speak, and He will declare to you the things that are coming." It is necessary to say similarly from the beginning the proposition.

10. Of these three persons therefore, I mean of the Father and of the Son and of the Holy Spirit, what each is, He always is that, and properly He is that, and this is altogether unchangeably; for the "was" of these, or the "will be," has little place, or none at all. Because for the created things, if someone takes away the "is," or the "will be," since they are always coming into being, immediately it follows that these neither come to be, nor will be; but for the eternal things, if someone posits the "was" at some time, or the "will be," always taking it away, immediately for these exists the not being. But the only God of all, both always is properly what He is, and was never and will never be; nor is there when He was, when He came to be; but as He never will be, thus He is not when He was not; the same and always, whole and everywhere without ceasing; and in Himself, beyond word and mind and thought, He both is and is moved and lives, wherefore He is also called the Living God, who is also sought, as to be found more sweetly, and is found, as to be sought more desirably. For indeed the faith of the believing seeks Him first, and the true knowledge finds Him; and this again the participation in Him discovers yet more clearly, and here ceases the inquiry of the seeking.

11. It is to be added again also this, that many things concerning God we conceive, and these we are able to know as to their nature; and many things concerning God speaking, we are not able to know these as to their nature, nor are we naturally capable. As that God is everywhere, and that we know, and that He is unoriginate, and that He begot a Son, and the Holy Spirit personally proceeds from Him, and such things, we speak indeed, but we are not strong enough to grasp these as to their nature. Again, there are some things concerning God, which indeed we are able to conceive of, but we are not strong enough to express these; I mean, for example, as many things are said ineffable and unspeakable, which even the mind conceives, itself by itself incomprehensibly, but to transmit these in word, I say, according to their nature, is impossible for us; for neither as men, is there generation, or bringing forth, or bringing forward in God, but [all these are] above every comprehension. Because men indeed, having a beginning of generation, produce according to a mutual inclination of one another, and every one of those coming into being, being begotten by fathers, necessarily also becomes himself another father, having from a father his own being, from whom also he came to be; therefore none of these is properly a father, nor properly a son, nor properly what each is, but either the one who is, or what proceeds from him; for the same man is both father and son; I mean of several, and some of those from him through someone in between, are otherwise causes; but father indeed [is said] of the one begotten from him, and son of the one who begot him once for all, and of the one proceeding from him through someone in between, is named otherwise at another time. But in the hypostases of the Godhead it is not thus; since neither as a man is God, which having said I withdraw, but above man, are all the things there; therefore neither does the Father beget a Son, sometime about to become a Father; for neither is the Father from a father, that He may bestow on the one begotten from Him, as a

Father, what He Himself has received from a Father; nor does He beget through another, nor through a mediator does He beget; nor is the Son begotten from some outflow, of a begotten Father; whence neither has He a beginning; nor does begetting a Son [imply] another [act of begetting]; nor indeed [is He begotten] from two Fathers, as if [there were] one offspring; nor does the Holy Spirit through the Son eternally proceed from the Father, as [if] bringing forth another person; nor indeed [is He begotten] from two bringers-forth, as if [there were] one thing brought forth. For this reason indeed in the Godhead the Father alone properly is and is called Father, and Bringer-forth; and the Son alone properly is and is called Son, and Word; and the Holy Spirit alone [is] and [is called] Spirit, and properly [the] Thing Brought Forth; and in these alone it is established for the Father and Bringer-forth, to be always Father and Bringer-forth unchangeably; and for the Son and Word, to be always Son and Word unalterably; and for the Spirit and Thing Brought Forth, to be always Spirit and Thing Brought Forth unchangeably. Therefore, the one asserting that the Bringer-forth needs a co-bringer-forth for the procession of the Spirit, or through a person brings forth the Spirit according to hypostasis, let him assert also that the Father for the begetting of the Son needs some co-begetter, and through a person unoriginate-ly begets the Son according to hypostasis. And the one seeking why the Son [is] not begotten by a Son, let him seek why also the Father [does] not have a Father of His own; and the one demanding why also the Spirit [is] not brought forth by a Thing Brought Forth, let him demand why also the Bringer-forth of the Spirit from a Bringer-forth, is brought forth. For just as the Father of lights, alone is always Father, and always Bringer-forth; for He is the cause of two lights, having one, and He would never become Son nor Thing Brought Forth; so also the Son, the Son, and the Holy Spirit, the one, is always Son alone and Word, and would never become Bringer-forth, nor thing brought forth; and the

Spirit always [is] and [is called] Thing Brought Forth, and would never become Father, nor Son. Therefore also always Father [is] Father, and always Bringer-forth. For if it is good for the Father, to be the Bringer-forth [and] the Father Himself, and He is not always Father, nor always Bringer-forth, then not always [is] the good in Him, but sometime this came to be. But this same thing we are able to say also concerning the Son, and the Holy Spirit. For if these are called thusly from being thusly, and this is not always, then the good is not in them; which [is] blasphemous.

12. And indeed it is most necessary and divinely fitting, that the eternally conceived persons in the Divine Trinity, and those begotten in time, are distinguished; for if the Father were incarnate, or the Holy Spirit, many absurdities would be introduced, of the Father being the same also as the Son, or of the Son being the same also as the Thing Brought Forth; and of three Sons existing in the Trinity, and of the properties of the Father and of the Spirit being immediately confused; I mean of the unbegottenness, and of the uncausedness, and of the fatherhood, and of the bringing-forth, both of the Father's own property, and of the Spirit's procession; but now each of the persons preserves its own property unchangeably, even before the becoming [man] of the Word taking place; the Father, remaining Father and Bringer-forth; the Son, remaining Son and Word; the Spirit, remaining Spirit and Thing Brought Forth, in no way do we perceive alteration, or a shadow of change in the three. So that if we were to show the Holy Spirit, not remaining from the Father alone, but as personally proceeding from the Father and the Son, it is necessary also for the Father to be properly only Father, and not properly Bringer-forth; and the Son to be properly only Son, and not properly Bringer-forth; and the Holy Spirit, sometimes properly Thing Brought Forth, and sometimes not; but [it is] otherwise from both; but [He is] from one alone, immediately; not immediately.

13. But someone from Italy recently proposed these things to me, which I will now relate; "Tell me," he says, "the relationship of the Son and of the Spirit; for there are some things common to all the persons, because they are also consubstantial; and there are some things said [specifically of each]; for both begetting and bringing forth, will appear distinct; and to be begotten and to be brought forth, both distinguish the divine persons fittingly, and distinguish [them]." Since then you remove the [concept] of bringing forth, because you do not allow the Spirit to proceed also from the Son, you will either show us another [process], or you will estrange the related [persons], wishing to distinguish these by the properties; but give a relationship such to the persons, lest a great absurdity arise in your theology. I therefore to this proposition, thus directly respond: that if indeed the Father has no relationship to the Spirit, as Bringer-forth to the Thing Brought Forth, and the Spirit is not referred to the Father, as Thing Brought Forth to its own Bringer-forth, this proposition would offer a great handle to those wishing to have a basis against us, saying illogically, that the Spirit has no relationship to the Father, or to the Son, but is alien in essence to the Father and the Son; but since according to the relation towards something, God and Father towards the Spirit, is thus Bringer-forth of the Thing Brought Forth, just as towards the Son He is Begetter of the Begotten, and this is confessed by all, it remains in what manner the Begetter [is related] to the Begotten, and the Begotten to the Begetter [as] consubstantial, in the same manner the Bringer-forth [is related] to the Thing Brought Forth, and the Thing Brought Forth to the Bringer-forth [as] consubstantial; and both these persons, I mean the Begotten, and the Thing Brought Forth, because of being from one person, both to each other, and to the One from whom they both proceed, are consubstantial, and co-eternal, and of equal honor; since the persons having their being from one person alone, are of all necessity both consubstantial to each other, and of equal honor,

even if not from each other [they are], or the one has subsisted from the other; for by the sameness of essence, also the [equality] according to honor follows; just as the Spirit [is] consubstantial and of equal honor to the Son, even if you do not posit a relationship of cause towards Him; thus also the Son is consubstantial to the Spirit and of equal honor, even if He does not possess a relationship of cause towards Him; for sufficient is the Father's relationship to both for the establishment of their consubstantiality. So that even if we theologize the Spirit [as proceeding] from the Father alone, we do not separate this from the relationship spoken of as towards something, but in a certain way we will acknowledge the Son towards the Father, in the same way also the Spirit towards His own Bringer-forth, according to the things spoken of as towards something; and distinguishing the things according to the "is" and the "is caused," we are at the same time in the Divine Trinity, and we do not deny the difference according to the relations. Since also the [phrase], "the Father alone [is] the cause," being said in this way, does not introduce to us, another person besides Him, the cause of the Godhead; for if indeed the Father alone [is] the cause in the Trinity, even if the Son [is] the cause of the Spirit; and the Holy [Fathers] all, when someone asks concerning the Spirit, or rather, when they connect only the Father being the one from whom He [proceeds], clearly [do this] to show neither the Son [proceeds] from the Spirit, nor the Spirit personally proceeds from the Son.

14. But who are the holy ones saying, the Father alone [is] the cause of the Son and of the Holy Spirit? I will enumerate them, and they will be more numerous than sand; but a few instead of all are sufficient for proof. The divine James, the brother of the Lord; Dionysius the Areopagite; the much-speaking Sylvester of Rome; and Athanasius the much-suffering; Damasus the renowned; Basil the revealer of heaven; Jerome the Great; the theologian Gregory; the philosopher Justin; Gregory of Nyssa; Cyril of Alexandria; and

John of Damascus; of whom one says, "Every good giving, and every perfect gift is from above, coming down from the Father of lights"; and another, "From the unoriginate and undivided Good, the inmost lights of goodness have sprung forth, and of the same essence with Him, and co-eternal to Him in the blessedness of abiding, have received unchangeable existence"; and another, "One God exists, the true Father, having a true Son begotten from Him, [and] a true Holy Spirit proceeding from Him"; and another, "The Father alone [is] unbegotten, and the only source of the Godhead"; and another, "If anyone does not say that the Holy Spirit is truly and properly from the Father, as also the Son [is] God from the divine essence, and the Word God, let him be anathema"; and another, "The Spirit [proceeds] from the Father and not otherwise"; "The Holy Spirit, who proceeds from the Father, specifically and truly [proceeds]"; "One [is] God, one [is] the cause of the Son and of the Spirit being referred to"; and another, "Just as the Son [is] from the Father, so also the Holy Spirit [is] from the Father, except for the manner of the subsistence"; and another, "One person and the same [is] the Father, from whom the Son is begotten, and the Holy Spirit proceeds"; and another, "As with us, of both persons the Father [is] the cause"; and another, "The Father [is] the source and cause of the Son and of the Holy Spirit."

15. These indeed are the relations of the Son and of the Spirit to the Father, as it seems to the ecclesiastical teachers, whom following, we have our feet safely established. But if it is necessary also for the Son to bring forth the Spirit, in order that the equality of the Son to the Father may be shown, it is necessary also for the Spirit to beget the Son, in order that the Spirit's equality to the Father may be preserved, and lest only in the Divine Trinity the cause of the two persons falling short may seem to be implied. For if you fear this, lest the Son be shown to be inferior to the Father, why do you not also fear that the Spirit [is inferior] both to the Father and to the Son, not partaking of either the begetting, or the

bringing-forth power? For just as the Son, since He shares with the Father, according to you, in the Spirit's existence, for this reason is consubstantial to Him and of equal honor, thus indeed certainly, either the Spirit will also share in the [power] of the Son, or He will not be of equal honor, nor indeed consubstantial. But as we may return to the matter at hand, we believing God [to be] Tri-hypostatic, we have learned this not from men, but from God Himself, both in many ways, and as one might say, most wisely and divinely, having called us to His knowledge, and having logical perception; and concerning this to doubt at all is not for us, nor is it allowed, nor is it right; because doubting and hesitating does not believe; faith is in the unwavering; and what is once accepted by faith, to examine with yet deeper inquiries, has no reason nor return; because the simplicity of faith is stronger than logical proofs, and unskillful faiths are stronger than skillful uncertainties; and the depth of faith being investigated is indeed shaken, but being contemplated with simple disposition, is calmed. Concerning this we having [something] firm, altogether and unshakable, that alone remains to seek with all power, and to inquire in every way; what indeed is this? It is, what then having done, we shall be worthy of salvation; because faith without works, and work without faith, are equally rejected by God.

16. But come, let us also clearly [show] this from this point of view. For God, having shown Himself to us as Tri-hypostatic, He also most clearly pointed out to us this path. And indeed know henceforth, that faith, hope, and love, being preserved by us as a threefold cord, bring about our salvation. Therefore, since it seems [good], having stopped here from further theologizing, let us briefly elaborate concerning this triad of virtues. And indeed we say that faith is the substance of things hoped for, the proof of things not seen; having empowered the impossible to [become] possible, and the weak to [become] strong, and the passible to [become] impassible, and the corruptible to [become]

incorruptible, and the mortal to [become] immortal; this mystery is great. Hope is the wealth of the unseen, and a treasure in an unsearched treasury. Love is a fountain of faith, an abyss of longsuffering, a sea of humility, a holy intoxication of the soul, a likeness of God as far as is attainable for mortals. But that without these three it is impossible to attain salvation, three very great witnesses having come into the midst, are sufficient to persuade the one speaking. Come then, O most chief of the venerable apostles, Peter, and you, more loved than all the disciples by Christ, John, and you, O first bishop of Jerusalem, James the Just, teach us concerning these things again.

17. For of these Peter indeed, in the first [part] of his second Epistle, thus posits: "Add to your faith virtue, and to virtue knowledge, and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love; for these things being present in you and abounding, will not make you idle nor unfruitful in the knowledge of our Lord Jesus Christ. For he to whom these things are not present is blind, short-sighted." And the Son of Thunder, in the first [part] of his first [Epistle], thus says: "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in the darkness, we lie, and do not practice the truth; but if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. He who says he is in the light, and hates his brother, is in the darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him." And in the third [part] of the same [Epistle]: "But whoever has this world's goods, and sees his brother in need,

and shuts up his compassion from him, how does the love of God abide in him? God is love, and he who abides in love abides in God, and God in him." And in the fourth [part]: "If someone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have from Him, that he who loves God must love his brother also. And these are evangelical sayings.

18. And the Brother of God, in the second [part] of his own Epistle, says: "What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, 'Depart in peace, be warmed and filled,' but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead. But someone will say, 'You have faith, and I have works.' Show me your faith without your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe and tremble. But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by the works faith was made perfect? And the Scripture was fulfilled which says, 'Abraham believed God, and it was accounted to him for righteousness,' and he was called the friend of God. You see then that a man is justified by works, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also."

19. Do you see how truly I said, that through faith, hope, and love, it is possible for those who are able [to be saved]? For just as we need the bodily eyes for the contemplation of visible things, so indeed we need faith for the apprehension of divine things; and just as the knowledge of things comes about according to the

proportion of the working of the commandments, so the knowledge of truth [comes about], according to the measure of the hope in Christ; and just as it is not fitting to worship anyone besides God, so neither [is it fitting] to hope in another, than only in God the caretaker of all; and just as accursed [is] the one having hope in man, so blessed [is] the one being supported by God; and just as memory of fire warms the body, so faith without love does not benefit the soul, [nor does it provide] the illumination of knowledge; and it is impossible for love to be found without hope; whence the saints say, "Not permanent is the hope towards God, but all other things are not by nature, but are considered [so]"; and the one having his heart established by the power of faith, even when he has nothing, possesses all things through faith; but the one deprived of love, is separated from God Himself, since God is love; whom may we all earnestly seek through faith and hope and love, being contemplated in the Father and the Son and the Holy Spirit; to whom [belongs] power unto the ages. Amen.

DISCOURSE XVII.

ASSERTING CLEARLY THROUGH LOGICAL PROOFS, BY ALL NECESSITY, THAT THE SPIRIT DOES NOT PERSONALLY PROCEED ALSO FROM THE SON. AND IT HAS BEEN SAID NOT IN THE ROYAL CHAMBER EXPRESSLY THUS

1. Since indeed it is absolutely necessary to say, nor is it permissible to conceive concerning the super-essential Godhead contrary to what has been divinely declared to us from the sacred oracles, we, concerning the Holy Spirit, both the Holy One, [following] the dogmas of the Holy Fathers, in all things and by all means adhering, thus believe, and think, and say; that according to essence, the Holy Spirit has the all, the establishment, and the permanence, in the Father and in the Son and in Himself; but

according to essential energy, He proceeds from the Father through the Son to the creation; but according to [His] own hypostasis, He proceeds from the Father alone, and this, as in a sketch, is our doctrine concerning the all-holy Spirit. Because these three things are contemplated in Him according to the first consideration: essence, hypostasis, and energy, as has been said by us more fully elsewhere; and essence indeed is that which is unhypostasized, or rather, by itself without hypostasis, and hypostasis [is] unenergized, or rather, energy without essence. And that this is not only ours and more recent, but this also the fathers of the faith had from the beginning, is clear from many [things], from which they themselves make declarations concerning His hypostatic procession. For they say that all things common to the Father and the Son, these [are] also common to the Spirit, and all things whatsoever the Son and the Spirit have, they have from the Father; and it is proper to the Father to beget the Son, and to bring forth the Holy Spirit; but if all things which the Son and the Spirit have, even their very being, they have not from elsewhere than the Father, [this is] the common opinion of all the saints; nor would it be rightly held that the Son alone is begotten from Him alone, but the Spirit alone personally proceeds from Him alone. Again, if it is proper to the Father to beget the Son and to bring forth the Holy Spirit, it would not be rightly believed that the Son alone begets, and the Spirit alone brings forth, but with someone. And again, if the things common to the Father and the Son, these [are] also common to the Spirit, and it is granted that the very being [is] common to the Father and the Son, [namely,] bringing forth the Spirit personally, this will be common also to the Spirit, and He will bring forth Himself according to hypostasis, and He Himself will be the cause of Himself, and there will be three causes of the Spirit in the Divine Trinity, which [is] blasphemous. But a little from above the absurdity of the argument must be made more clearly evident, since I see [some] drowsy [ones]; and pay close

attention to me. Since of the propositions not possessing soundness, it is necessary for the conclusion to be false; for it is even possible to speak truly, when the propositions do not have the truth with themselves; but of the conclusion not being sound, it is altogether necessary, that either both, or one of the propositions be shown to be generated with falsehood. It would be necessary to investigate concerning this conclusion, being brought forward contrary to the theology of the ancient Fathers; for then having shown [this], we would have shown at the same time, both that the propositions being brought together are not true, and that what is believed by us is true; and indeed we say.

2. All things whatsoever are in the Father and the Son communicably and vitally, does the hierarchal discourse attribute also to the Holy Spirit? The Father and the Son, according to the Italians, have a common cause, namely, that which [exists] in the bringing-forth power, bringing forth the Holy Spirit. And the Spirit therefore, communicably and with the Father and the Son, personally brings forth Himself, and proceeds from Himself? But [this is] absurd. Therefore, the Holy Spirit [proceeds] both from Himself, and has the existence [from Himself]? And this absurd conclusion is concluded by a preposterous proposition.

3. Again: if it is common to the Son and the Spirit [to be] from the Father, would not the same also the Spirit, having been brought into being with the Son from the Father, also beget again? But [this is] absurd. Therefore, is it not also absurd, that the one alone according to hypostasis [proceeds] from the Father and the Son, and He will also be the cause of the Son at the same time, and co-caused of Himself the same [one]? Is it not also absurd that from one person alone properly the same [proceeds] with another, and the one alone properly has the same procession? But why is bringing forth the Holy Spirit common to the Father and the Son? Because the essence [is] common to both? But the personal [act] of bringing forth [belongs] to the essence, not the personal [aspects]?

But because [it is] a common person of the Father and the Son? But not even this [is so]. For [this is] Sabellianism. But if not because the essence [is] common, bringing forth [is] common, but a common person of the Father and the Son [is] absurd to conceive, how [can] bringing forth [be] common to the Father and the Son, so as for the Father and the Son to be one bringer-forth of the Spirit? Or perhaps bringing forth the Spirit is personal, as belonging to one person, but bringing forth the Spirit according to two persons [is] a common essential [act]? Or is bringing forth the Spirit belonging to the Father and the Son essential, when [it is] personal? Or is something else besides these inconceivable? Or what is necessary to consider concerning these things?

4. Then why is the Holy Spirit proceeding from the Father according to hypostasis, also proceeding from the Son? Whether because thus it is necessary [for] the Spirit's procession from the Son, just as [it is] from the Father? Or because [it is] otherwise possible? If indeed [it is] because thus it is necessary, how [is it that] what [proceeds] from the Father all the theologians have handed down to us, but what [proceeds] from the Son all have kept silent about such a necessity, both Christ Himself, and the Holy Spirit, who has also spoken to us through so many saints? But if [it is] because [it is] otherwise possible, after all those [things] being necessary, and this not being necessary, it is also necessary to consider, that of every discourse of the saints both the inscription is considered, and the purpose is shown, and a proem is proposed, and narration, antithesis, and solution follow these, and moreover an epilogue; and how when none of all these infinite [things] exist, has it been found that the Holy Spirit, both from the Father and from the Son, proceeds personally? Or [is it] clear to all, and shall we keep silent, [given] the [Spirit's] not proceeding from both according to hypostasis? But how [is it] absurd, we say, to say [there are] two bringers-forth, the Father and the Son, because of the multitude of those underlying [them], and now again the same

[are] one in the bringing-forth power? And how, when there are two bringers-forth, the Father and the Son, does it not follow also [there are] two bringing-forth? Furthermore, no one yet has arrived at this audacity, so as either to say the bringing-forth power [belongs] to the principle of the Spirit, or the begetting [power belongs] to the principle of the Son; for we say the hypostasis [is] the cause of the hypostasis, [and] the power [is the cause] of the power.

5. Again, if the bringing-forth of the Spirit, which is proper to the Father, is common also to the Son, then the proper [attribute] of one hypostasis will be common to the two, and what is predicated of one person, [will be predicated] of the two; and for this reason [it is] both common and not common; and [is] proper of the two and not proper. If you grant to the Son the Father's property, [it is necessary] that also the Son's [property be granted] to the Father, and if [you grant] the Spirit's [property] to the Son, let also the begetting be common to the Father and the Son, and the procession at the same time [be] common to the Son and the Spirit. But if we grant this, so as to consider the bringing-forth power, [as] the cause of the Spirit, or the begetting principle of the Son, many absurdities will follow, and a duality of principle will arise, and another indeed [will be] the power to beget, and otherwise the [power] to bring forth. [It is] necessary that the bringing-forth power existing in the Father, exist also in the Son. If indeed [there is] one essence of the Father and the Son, the Holy Spirit will also have this; this having been granted. But if because the Father is not towards the Son a bringer-forth, the Spirit also will have the begetting power, because the Father is not a begetter towards Him.

6. Again, if the Holy Spirit proceeds from the Son, the Father towards the Son according to this bringing-forth property, will have both communion and difference; communion indeed because equally the Spirit brings forth with the Son; difference

however because the one [brings forth] indirectly and proximately and from someone, but the other [brings forth] directly and proximately and has the bringing-forth of the Spirit from the Father, and not from Himself. Moreover, if the Father and the Son, not as God, nor as Father, but as one in the bringing-forth power, personally bring forth the Holy Spirit, since the Father in the Divine Trinity is not Son, and the Son is not Father, and the bringing-forth power of these is not yet Father, it remains by all necessity, either the Spirit will have one cause alone, this bringing-forth power, which is neither Father nor Son, or altogether three causes, the Father and the Son and their bringing-forth power; both of which are least tolerable to the Orthodox.

7. Furthermore, either the bringing-forth power of the Father and the Son is the same, [belonging] to their two hypostases, or altogether different; if indeed [it is] the same, [it] will also be the bringing-forth and the begetting [power], and [will be] begotten and unbegotten; that is, both Father, and Bringer-forth, and Son; but if it is different in these, and not the same in them, it is of necessity either this is [a] bringing-forth [power], or [a] begetting [power], or begotten, or unbegotten; and these [things] being so, in no way does the Holy Spirit, as from one cause of the bringing-forth power of the Father and the Son, proceed.

8. Again, since the Spirit's hypostasis, as from one cause of the bringing-forth power of the Father and the Son, proceeds, it follows to believe also the Son's hypostasis, as from one cause of the begetting power of the Father, to be begotten; but the Spirit indeed is brought forth from the paternal hypostasis; and as it is not by nature to be begotten but by hypostasis, we hear the divine words saying; but from the bringing-forth power the Spirit to proceed, or from the begetting [power] the Son to be begotten, no one has yet handed down; and what is silenced by them is altogether worthy of silence.

9. Again, God and Father in the Divine Trinity does not more beget and less bring forth, but equally and alike both begets and brings forth; but this will be if [He] alone begets, and alone brings forth; but if alone, [He] only begets, and alone brings forth, since the only [one] is only, and the only [one] is only, the one therefore [has] more, but the other less.

10. Again, since as bringers-forth the Father and the Son, I speak according to the Italians, bring forth only and do not beget; but the one Father both to beget and to bring forth is confessed by all; and the Son to be begotten only, and not also to proceed; and the Spirit to proceed only, and not also to be begotten; the much-spoken-of name, the Trinity, is lost to us; and a tetrad of persons is introduced instead of it.

11. Again, if the Father and the Son, as [existing] in the bringing-forth power, bring forth the Holy Spirit, all the divine persons will somehow have powers hypostatically; that is, the Father alone [has] for Himself one unbegottenness, one self-subsistent hypostatic power; and towards His Son, His begetting power, another hypostatic power; behold, these are two powers. Again, the same Father with the Son, their bringing-forth power towards the Spirit, but they will have a hypostatic power; since also the Son's begetting [is] another, separate from this; and again the Holy Spirit's procession [is] another; so that in the Divine Trinity there are many hypostatic powers.

12. But if someone should say against these things, that nothing absurd follows, because the begetting power of the Father is the same as the Son's and the Word's begetting, and the Father's and the Son's bringing-forth power [is] the same as the Spirit's procession; so that these are reckoned with the Father's unbegottenness [as] being only three hypostatic powers; first, let this one, whoever he is, who believes the one Father alone to have three hypostatic equal powers, and the Son alone one common to Himself and the Father bringing-forth power, and the Holy Spirit

[as] not partaking of any hypostatic power; then, if the same [is] begetting and begetting power, procession and bringing-forth power, since the one is proper to the Son, and the other is proper to the Holy Spirit, and the begetting power [is] proper to the Father, [it] will also be proper to the Son; and the bringing-forth power, [will be] the proper [attribute] of the Father and the Spirit; and again the Son's proper [attribute], the begetting, will be the proper [attribute] also of the Father; and the Spirit's proper [attribute], the procession, will be the proper [attribute] of the Father and the Son; and all things will be confused and mixed together, both the common and the proper in the Divine Trinity. But if the begetting is different from the begetting power, and the bringing-forth from the bringing-forth power, the procession is not the same; then the Son's begetting will be to Him a begetting power; and the Spirit's procession [will be] to the Spirit a proceeding power; so that the Son [will have] two powers, one for begetting Himself, and one for being begotten from the Father; as if He will have the same [power]; so that the Spirit [will have] two powers, one for proceeding Himself, and one for personally proceeding from the Father [and] the Son; but if [there is] one, a duality of hypostatic powers will not be accepted in the Trinity; two indeed of these are possessed by the Spirit, [and] three indeed by the Father and the Son. But may it be pleasing to all, [if] truth and not falsehood goes before!

13. Again, since bringing forth the Spirit is common to the Father and the Son, if therefore someone should insist, that the Holy Spirit has all things whatsoever are common to the Father and the Son, this one in every way and by all means is shown to be contrary to those saying this. But even this the theologians say; for of these Dionysius the Areopagite, in the chapter concerning symbolic and divided theology, says, "The hierarchal Word, all things whatsoever [belong] to the Father and to Himself, attributes communicably and vitally to the hierarchal Spirit"; do you

understand what holy witness this one introduces in the saying? The hierarchal Word Himself; and indeed according to this word also the hierarchal Word Himself is contrary to this opinion, and Saint Dionysius declares. And the theologian Gregory, in the [treatise] concerning the establishment of bishops, says, "All things whatsoever [belong] to the Son, [belong] also to the Spirit, except for the Sonship"; and in the [treatise] on the Holy Pentecost, "All things whatsoever the Son [has], the Spirit [has], except for the Generation." If therefore someone asserts the Spirit also to proceed from the Son, he would not say all things whatsoever are in the Son, [are] also in the Spirit, except for the Sonship, but he would add besides, except for bringing forth, and [for the Son] to be the cause of the Spirit; but this [is] a clear conflict with the theologians. Moreover, the same theologian says, "All things whatsoever the Father has, [belong] to the Son, except for the cause"; and here also he spoke accurately; the theologian did not say, except for the cause of begetting, but simply except for the cause; and this [is] the same as that; for neither does it contradict. For if He does not have the cause simply, which the theologian has said, neither does He of necessity have the [power] to beget, nor the [power] to bring forth; if indeed He does not have the [power] to beget, but has the [power] to bring forth, the one simply saying [He] does not have the cause is altogether necessarily falsified. Again, if someone believes the Son to be a bringer-forth of the Spirit, he would not truly declare, all things whatsoever the Son [has belong] to the Spirit, except for the generation; but he would add, and [except for] being the principle of the Godhead; so that what is said is impious according to the theology of the Fathers. And the great Basil says in the fourth of the Ascetic [Constitutions], "All things whatsoever [are] common to the Father and the Son, these [are] also common to the Spirit"; if indeed bringing forth the Spirit [is] common to the Father and the Son personally, as has been previously said, this will also [be] common to the Spirit; but [this is] absurd. Therefore, if

bringing forth [is] proper to the Spirit, the one saying the things common to the Father and the Son, these [are] common also to the Spirit, is falsified, and this [is] absurd. But what would be the absurdity from both sides? To believe and to say, the Spirit [proceeds] from the Son according to hypostasis. This [is] directly contrary to theology; this dishonors the Son; this demeans the Paraclete; rather [it] reviles both the causes, and their cause; for the discourse on this [matter], in the cleansing of the Spirit, and not to say [it] unworthily, leaves the Father without works.

14. But if someone says, the Father [is] greater than the Son, and the Son [is greater] than the Spirit; but the greater [is spoken of] according to cause and also [otherwise] is called greater; but if this [is so] and the Son is a cause of the Spirit; against this, the testimony of two very great teachers is sufficient, if indeed the one speaking speaks truly, on the testimony of two witnesses shall every word be established. Gregory of Nyssa says, "If the Father [is] greater than the Son, how is the greater contained in the lesser? If the Son [is] less than the Father, how is the greater filled by the deficient one? For both the greater is necessarily constricted in the lesser, and the lesser being extended to the surpassing [one] is necessarily shown to be deficient; for neither is the Son deficient to the Father, nor is the Father redundant to the Son; and the one saying 'I [am] in the Father' is falsified; it is necessary to say, if indeed [He] is less, that 'I [am] in part of the Father, and the Father [is] in Me'; but if the whole Father [is] in the whole Son, and the whole Son in the whole Father, what [is there] more, and what [is there] less?" Similar things to this, also the revealer of heaven, Basil, seems to say; for he says thus: "The greater [is spoken of] either in magnitude, or in time, or in dignity, or in power, or as a cause [the greater] is said; but in magnitude indeed the Father [is] not said to be greater than the Son, for [He is] incorporeal; nor indeed in time, for the Son [is] the creator of times; nor indeed in dignity, for [He] was begotten

who [is] from the first; nor indeed in power, for all things whatsoever the Father does, the Son likewise does; nor as a cause, since similarly both He and we [are] greater, if indeed [He] is the cause both of Himself and of us; therefore [what] has been said [by the Son] towards the Father [is spoken] rather for honor, and does not show a lessening of the one speaking." So that since by all it is confessed [that] the cause, namely, of the Father, the greater being spoken of, does not signify the cause, but for the sake of honor it has been said [by the Son] towards the Father, and in no way does it show a lessening of the dignity, as it seems to the saints, it would be fitting to inquire what else it will signify, than only honor and equality of the Son towards the Spirit; and Thomas also says in the three hundred and fiftieth chapter of those [written] against us, expressly thus in the Latin dialect.

15. Which clearly signifies: the divine persons cannot be distinguished by differing relations of magnitude; for thus the equality of the three persons will be annulled. But also Athanasius, in the third [discourse] against the Arians, having said the Son [is] greater and equal to the Spirit, adapts the one to the sending of the Paraclete, and the other to glory, since the Spirit Himself glorifies the Word, as the Son [glorified] the Father in the world; but not [as] the cause of the Spirit. Neither does the Son glorify the Father, as [the] greater [glorifies] the lesser, or as [the] lesser [glorifies] the greater, just as indeed the Spirit, as [the] greater [glorifies] the Word, or as [the] lesser; but each of these rather, as [He] is equal to each. Thus also the "I have glorified You on the earth," and the "Glorify Me with the glory which I had before the world was with You," and the "He will glorify Me," and all such things will be understood piously; if not, both the Father [glorifies] the Son, and the Son the Father, and the Spirit the Word, as [by] those altogether less, [so they glorify], which [is] blasphemous.

16. But [is] the Spirit's being from the essence of the Father and the Son, and [His] being from the hypostases of the Father and

the Son, the same or different, he says? If indeed the Holy Spirit's being from the essence of the Father and the Son [is] the church's and our opinion, then [He proceeds] from the essence of the Father and the Son, as from one cause the Holy Spirit proceeds. For neither is the essence there unhypostasized, nor is the hypostasis again without essence. For just as in the Son's being begotten from the essence of the Father, His ineffable existence is shown, so also the Holy Spirit, since [He] is said to be from the essence of the Father and the Son, His existence from them is manifested. Whether [is it] because the one essence [is] the same, of the Father and the Son in their two hypostases? Or because [it is] different? If indeed [it is] the same, confusion follows in the one essence, and their two hypostases; but if [it is] different, not only three [are] the causes in the Divine Trinity, but also our God is reckoned as a tetrad instead of a Trinity. But let us say this more clearly: if from the essence of the Father and the Son, as from one [source], the Holy Spirit Himself proceeds, of all necessity [He] will also proceed from His own essence, since one and the same essence [is] of the Father and the Son and the Holy Spirit; but if not from His own essence, neither will [He proceed] from the essence of the Father and the Son; just as this [is] impossible, so also that [is] unfeasible.

17. Again, if the Holy Spirit proceeds from the essence of the Father and the Son, either the Father's and the Son's essence [is] one and undivided, without the essence of the Holy Spirit, [and] will be the cause of the Spirit, or the Father's and the Son's and the Holy Spirit's one essence, [existing] only in the Spirit, but will be the cause from another person; so that the same and one essence in number, [has] part of itself [as] cause, and part not [as] cause; that is, the one half of it, if it is necessary to say thus, [is] the cause of the rest, but the one third, only caused; and the undivided [essence] is divided; which [is] absurd. Again, the Son, either [He] has from the Father [the power] to bring forth the Spirit, or from

Himself, or from the common essence; if indeed [He has it] from the Father, a certain difference follows to be conceived in the bringing forth, that the Father indeed brings forth from Himself, but the Son not from Himself, but receiving [it] from another; if from Himself, the statement [is] false; for all the theologians say, all things whatsoever the Son and the Spirit have, they have from the Father, even their very being; but if from the common essence, then besides the Father, [there is] also from Himself the bringing-forth power of the Spirit, but [He] has received [it] from elsewhere; which [is] both impious, and polytheistic, to consider two causes in the Son; the one indeed [He] has, and the other of His own hypostasis.

18. Besides these things, [does] the Holy Spirit proceed from the hypostases of the Father and the Son, and their essence, or only from their essence? Or only from the hypostases? If indeed only from the hypostases, [it is] false [to say He proceeds] from their essence; but if only from the essence of the Father and the Son, and not also from their hypostases, since the essence is either Father, or Son, it remains altogether in no way, neither from the Father, nor from the Son, nor from both [does He] proceed; but if [He] proceeds both from the essence of the Father and the Son, and from their hypostases, since the one essence [is] equally common to the three, but the hypostases [belong] to each person individually, or rather the persons themselves are the hypostases, the equally common [thing] to the Father and the Son and the Holy Spirit [namely] the essence, and the proper [attributes] of the Father and the Son concurring, bring forth the Holy Spirit; and neither is the property [still a] property, nor is the common [thing] any longer common; but all things have become confused and mixed together; and I even say that the Spirit is not found in the Divine Trinity, after the two hypostases [namely] of His own hypostasis [and] having causes, and the proper essence [as] the cause of this [hypostasis] possessing.

19. Again, is the Son's essence the same as His own hypostasis, or altogether different? But if indeed [it is] the same, and moreover His hypostasis [is] different from the Father's hypostasis, then also His essence will be different from the Father's essence; and then from two different essences, and two hypostases, the Holy Spirit proceeds; but if the Son's essence is the same as the Father's, but the Father's person [is] different, and the Son's [is] another, in the same [thing] therefore and from another, and different principles, the Spirit has obtained existence.

20. Again, if the Holy Spirit proceeds from the essence of the Father and the Son, because [it] is the same to proceed from this and from their hypostases, either all the persons in the Divine Trinity will be the same in the three common essence, or the Father's and the Son's existing persons, or only the Spirit's own person will be the same with this; but if the Spirit's person alone is the same with the three common essence, and moreover this essence [is] uncaused and not from anyone, then the Holy Spirit proceeding from the Father and the Son, will also be from someone, and from some ones; and the three common essence [will be] both caused, and the same and uncaused; but if the Father's and the Son's existing persons [are] the same with their own essence, but the Holy Spirit's essence is different in His own hypostasis, it follows that the Holy Spirit [is] not of the same essence with the Father and the Son, since [He] does not coincide with their common essence and [is] not the same with it; but if all the persons [are] the same with the common essence; and moreover the persons [are] three, but the essence [is] one, either the Trinity will be three [things] the same, or not only the same, [but] the same [will be] both proceeding, and begotten, and unbegotten; which [are] blasphemous.

21. Again, every person proceeding from two persons, insofar as they are distinguished, and not insofar as they are united, has two causes; the Holy Spirit proceeds according to

hypostasis from the Father and the Son, insofar as the Father and the Son are distinct persons, but not as the creation, insofar as the Father and the Son are one according to essence, as it seems to Thomas, in the books against the Greeks, or the second [opinion]; therefore the Holy Spirit, personally proceeding from the distinct persons of the Father and the Son, insofar as they are distinct, has two causes, according to the third syllogism of the first figure.

22. Again, since difference of essence, and sameness of persons is not believed by us in the Divine Trinity, but sameness of essence, and difference of persons [is believed] rightly; if indeed the Holy Spirit proceeds from the Father and the Son, because sameness of essence [exists] in these, and difference of persons coincides, then the sameness henceforth in them is difference, and the difference [is] sameness; and all things will be the same with themselves, and different and many of these [will be] the same, and again not the same; and upon this very thing of the one and the same, [will follow] confusion, and mixture, and commingling, and all contradiction runs together.

23. Again, since the Father [is] other, and the Son [is] other – for [they are] two hypostases – and other [is] their common essence – for other [is] essence, and other hypostasis, if indeed [it is] not synonymous – the Father brings forth the Spirit, and the Son also brings forth this, as the new dogma wishes; and [He] also proceeds from their essence, which is neither Father, nor Son; therefore three bringers-forth of the Spirit have arisen for us in the Trinity; but [this is] absurd; but this absurdity arises from a most absurd opinion.

24. Again, the essence of the blessed Trinity, neither begets nor is begotten, nor brings forth nor proceeds; but if the opposite is granted, the whole of it begets, and the whole is begotten, and the whole of it brings forth, and the whole proceeds; but leaving aside the matter at hand, as I said, the greater part of it brings forth, and the lesser part of it is brought forth; it is the same to be from the

essence of the Father and the Son [that] the Spirit [proceeds], and from their hypostases [for the Spirit] Himself to be, and to conceive the same [thing] of the Father and the Son, [namely,] to proceed from the Son; nor [is it] the same; because just as in the Son's being said to be from the essence of the Father, His existence from there is shown, so also the Holy Spirit, since [He] is theologically said to be from the essence of the Son, does His existence in the Son appear? Whether [is it] because the one essence [is] the same, of the Father and the Son in their two hypostases? Or [is it] different? If indeed [it is] the same, confusion follows in the one essence, and their two hypostases; but if [it is] different, not only three [are] the causes in the Divine Trinity, but also our God is reckoned as a tetrad instead of a Trinity. Essence [is] unhypostasized, and hypostasis [is] unessential, the forefather Adam to all has confessed; Abel and Seth [are] from his essence, and Christ, and we; but concerning Abel and Seth, who would dare to say, just as in Abel's being said to be from the essence of Adam, his existence from there is shown, so also Seth, since [he] is said to be from the essence of Adam, does his existence in Adam appear? But if someone would say these things thus, as speaking most truly, he will be refuted both by God and by all men; but concerning Christ and us, if someone wishes to bring forward thus, [that] just as Abel [is said to be] from the essence of the forefather Adam, their existence is shown, so also Christ and we, since [we] are likewise said [to be] from the same essence of Adam, [we are] from Adam, both He and we, in a way [belonging] to Him according to hypostasis, as speaking inconceivable things, he will be rejected; why? Because [we] all men confess that to be from the essence of Adam both Christ according to the flesh, and we [exist] according to essence; but to have been begotten from Adam's hypostasis according to hypostasis, both Greeks and Latins, and barbarians alike, we deny. There is no essence unhypostasized, nor hypostasis unessential. God and Father [is] simple, but the essence of the

Trinity is Father, for this reason also the Father's hypostasis is essence in itself. There is no hypostasis uncaused, nor unhypostasized essence in itself; I agree; but because the Son is essence alone in Himself, therefore the essence is Son. There is no uncaused hypostasis, nor unhypostasized essence [in] the Holy Spirit; [this is] true; nevertheless, since the essence in itself is the Paraclete, therefore it is only the Spirit's person, [and] is only essence. Therefore, it is not of necessity that everything said to be from the essence, [is said] also [to be] from the hypostasis, for the word of those speaking concerning the divine persons allows this, and indeed also concerning human [persons], and concerning everything by nature receiving these names, essence and hypostasis. And let these things concerning dogmas be thus said by me.

25. But [it is] time also to lead you to the customary exhortation. It is necessary therefore [to] know that of God's goodness and philanthropy towards men, that [is] a great sign, which Christ Himself says in the Gospels: "For thus God loved the world, so that He gave His Son, the Only-Begotten, that everyone believing in Him should not perish, but have eternal life." This indeed [is] a very great indication of His love towards man, [a love] truly sincere and unsurpassed. And secondly, that of so many existing creatures, both cosmic and super-cosmic, neither [is He called] a lover of angels, nor a lover of the world, nor of those [beings] which it is likely could be named from His own creatures; but only is He called a lover of mankind, and He rejoices being called by this name, as υπερloving man. And third [is] in addition to these a proof of His love towards man, that however men may wish, thus He disposes things concerning them, only if they truly entrust [themselves] to Him; and indeed [the] greater [proof] of that affection of His towards us, [is] that often not in afflictions and necessities, when called upon by many for help only, but also by one, He immediately hearkens, and transforms all things, as it is

written, "He will fulfill the desire of those fearing Him, and He will hear their supplication, and will save them"; and "Call upon Me in the day of your tribulation, and I will deliver you, and you will glorify Me"; and "I will not leave you, nor will I utterly forsake [you]"; but "While you are still speaking, I will say, 'Behold, I am here'"; moreover, "If two of you shall agree on earth, concerning every matter whatsoever they shall ask, it shall be done for them by My Father who [is] in the heavens."

26. But that which surpasses all understanding foolishness [is] this, that not only when called upon by many righteous [ones], or by one, but also often by many sinners, and by one turning from the whole soul towards Him, He immediately does [it]; and of these [there are] many testimonies and many examples from the Scripture; of the many indeed the Ninevites [are] an example, who, changing [their hearts] within three days, turned the threat into mercy; and this [happened] through Jonah's great preaching throughout the city, [which foretold] its imminent destruction; but of one, King Manasseh [is] a readily available narrative; who, after having embittered the Lord for sixty years, not in a long period of time, but in a single moment having lifted up [his] eyes to God from a contrite soul, with tears, and He was heard, and was saved. If indeed of many, and of one, because of the unsurpassable [quality] of His philanthropy, God hearkens, even these [being] inexcusable having provoked Him before the misfortune that befell them, how will He disregard those trusting in Him continually? He will certainly not disregard, nor will He overlook [them]; only if they turn away from their former evils; only if with faith unfeigned they approach Him.

27. Great is the power of faith working [through love]; and the Holy Ones in the Old [Testament] all bear witness, having accomplished things impossible to the rest of mankind; and in the New [Testament] Christ above all confirms [it], at one time indeed saying to the Canaanite woman, "O woman, great [is] your faith";

at another to the woman with the issue of blood, "Be of good cheer, daughter, your faith has saved you; go in peace"; at another to someone doubting, "If you can believe, all things [are] possible to the one believing"; and now to the ruler of the synagogue, "Do not be afraid, only believe, and she will be saved"; and now to the centurion, "Go, and as you have believed, so let it be done for you." Therefore, believe in God unhesitatingly, and you will not fear destruction; practice good works believing; for faith without works is dead. Especially all of you who are advanced in understanding, and advanced in age, and shining in dignities; until when shall we elders be childishly minded? Honorable old age [is] the long-lived, and a life unstained by the vices of old age. For indeed we honor the gray-haired, not because we prefer the pale color to the black, but because it is a proof of a virtuous life, and seeing [it] we infer the beauty of old age; but if the opposite of gray hair is practiced, on account of these [things] he will be more despicable. For it is absurd that the body indeed, by the law of nature, successively undergoes the ages, advancing from childhood to venerable old age, and attaining gray hair worthily, and becoming bright and desirable in appearance, but the soul does not advance [in] its own advancement in goodness, nor does it duly traverse the ages advancing in virtue, from one to another, and thus arriving at the venerable perfection; but remains in the foolish childish state, or in the [state] after it, rejoicing in youthful desires, and being still young and vigorous in these condemned pleasures, with which even the sober-minded were not even briefly delighted. But it is necessary rather for the soul to imitate the [successive] states, than the body the ages; inasmuch as this indeed serves the necessities of time, and is subject to the laws of nature, not having the power to transcend what time brings, nor to overpass the approaching [age], and to live the [age] after it, in a disorderly course; each age providing a determined time for it, and allowing a brief digression to pass towards the neighboring [age]; but that [one], with choice

being extended to the end, until it is caught up, and passing to another [age], has an unhindered transition whenever it wishes; and even if it overpasses the intervening [ages], it is possible for it from the beginning to leap to the very end with its own leap to reach the perfect completeness, changing according to judgment and unwavering reasoning from whatever it deems [fitting] to whatever it proposes, firmly and unswervingly. For this reason the God of all has deemed us worthy to reach old age, so that the things we have sinned in youth, through fasting, and almsgiving, and through humility having cleansed, we may prepare for salvation; which may He grant us all to attain. Amen.

DISCOURSE XVIII.

CORRECTING SOME OPINIONS OF SOME CONCERNING CERTAIN THINGS. AND IT HAS BEEN SPOKEN NOT TO THE HOLY AND GREAT APOSTLES, AND THOSE PROPOSING THESE THINGS AND LISTENING TO THEM, AND THE SENATE

1. The commonly beneficial [words] of those speaking, ought not to be altogether humble and commonplace, nor altogether lofty and unapproachable by all, but rather observing the mean between these, the order; so that through the lofty and uncommon [aspect] they may elevate the attentive listeners to high thoughts and heavenly [things], but through the humble and moderate [aspect] they may rouse the common people like me to listening, and through being somehow in the middle of the extremes, and reasonably holding the discourse towards these [ends], towards which they have simply directed the purpose of the things being said. Which I myself observing, that this audience requires such a mixture, being composed, as I see, of small and great, and middle [persons], for the reasons mentioned I will try as

much as possible, [with a discourse] fitting for all these, with God [as my helper] let it be said, to speak a discourse; and indeed be silent.

2. All things, as I think, have order, and of these especially the exceptional things of the church [are ordered]; wherefore the one Apostle says, "Not all [are] apostles, not all [are] teachers"; and the other, "Let each of you, brethren, remain in the calling wherein he was called." Which the Theologian Gregory interpreting adds, "Let no one stretch himself as a head, who is scarcely a hand, or despise the least of the members of the body." Being therefore properly shepherds, and not shepherds [in name only], both ruling and being ruled, both legislating and being legislated, it would be just for us to investigate the most important of the dogmas; but let us not seem through ignorance being silent, towards the accusations spoken against us, as the discourse proceeding will say, let us say those things which are known to all, or to the wise, or to the majority, [things] concise and true and clear. What then indeed do they say against us, accusing [us] concerning the Holy Spirit's procession? Among many other things, also these.

3. Since not being begotten [is] common to the Father and the Holy Spirit, it remains of necessity that what [belongs] to the Father, likewise also [belongs] to the Son, [namely,] bringing forth the Holy Spirit; just as each person possesses one property, so also the two persons [have] one common property. That indeed not being begotten [is] common to the Father and the Holy Spirit, [is] true; but instead of this it will be said [to be] common to the Father and the Son [to] bring forth the Holy Spirit, signifying generative existence, instead of a declarative [one]; but there is another negative [attribute], instead of not being begotten, which [is] common to the Father and the Son, [but] does not exist in the Holy Spirit; for neither does the Father proceed from any principle, nor the Son in this way from the Father, so that the Spirit [does] not proceed, in the way [He] comes forth; so that as the Holy Spirit

proceeds, [is] common to the Father and the Son alone; in the way that not being begotten, [is common] to the Father and the Holy Spirit alone. But I say these things, if we altogether concede this, that likewise not being begotten is understood, of the unbegotten Father, and of the proceeding Spirit; because neither two proceeding, nor two begotten, nor two uncaused, nor two unbegotten persons is it proper to believe in the divine persons; just as indeed [it is not proper to believe] either two begetting, or two bringing forth, or two causes, or two principles; for the divine persons all [are] simple and unmingled and unconfused, and unique, not double; and not more [than three] is piously believed by all. Whoever believes in two unbegotten persons in these, since also begotten and proceeding persons [exist] in them, this one [believes] a tetrad of persons, not a Trinity [to be] the one God; and whoever says two begetting, or proceeding, or causes, or uncaused, or principles, introduces a duality, and rejects the dogma of the Monarchy, and annuls the three-hypostatic [nature] of the one Godhead. Therefore the great Basil in the third [book] against Eunomius says, "The Father is the same as the unbegotten"; and again, "But unbegotten, no one is so utterly devoid of understanding, as to dare to call another besides the God of all." And Athanasius says in the [letter] to Serapion, and Hilary the Roman, in the book on the Synod, states, "If anyone should say two unbegotten [beings], he makes two gods." If therefore the unbegotten [is] equally common to the Father and the Spirit, three blasphemies follow: first, that the Father's own [attribute], unbegottenness, is common also to the Spirit; secondly, that if the Father is the same as the unbegotten, and moreover the Spirit [is] equally unbegotten with the Father, then the Holy Spirit will also be Father; and third, that if two unbegotten [beings exist] in the Trinity, two Gods [exist] in it.

4. Otherwise, if indeed the Father and the Holy Spirit had in common the [power] to beget, it would be necessary to grant [it]

common to the Father and the Son [to] bring forth the Spirit then, so that either affirmative [would be] instead of affirmative, and the commonalities would exist equal to the three pairs; if indeed instead of not being begotten, the Spirit with the Father, [there is] bringing forth the Spirit with the Father [and] the Son; that is, instead of negative [there is] affirmative; but I say this here more broadly. Of these three [attributes] believed concerning the Father, [namely] not being from another principle, and the Son's [being] from Him, and the Holy Spirit's bringing-forth, the Spirit partakes of none of these; for [He] is neither uncaused, nor begotten, nor brings forth Himself; but for the Son, if bringing forth exists [as] common to the Father and the Son, [there are] more common [attributes] of the Father and the Spirit; and conversely, the differences will be more of the Father towards the Spirit, than towards the Son Himself; since indeed the Son communicates with the Father in all things in which also the Spirit [communicates], but also communicates with Him in something else, in which the Spirit by no means [communicates], the Son has more equality towards the Father, than the Holy Spirit; but if this [is so], also the Father [has] altogether more difference towards Him. Then if the common [attributes] of the Father and the Son [are] more than the common [attributes] of the Father and the Spirit, the commonality of not being begotten, towards the argument [adds] nothing; because this commonality being personal, besides being considered by us and by them, does not make the Father and the Holy Spirit one; but they themselves give [it] to the Father and the Son, which, as they say, shows [them to be] one Father and Son. And if it is necessary to speak concisely, the divine persons being simply understood in three ways, are seen [as] having only three common [attributes], not more; the Father and the Son [have] not proceeding; the Father and the Spirit [have] not being begotten; the Son and the Spirit [have] being caused; and to these it is not right either to add, or to subtract.

5. Again, concerning the thearchic and all-causing Trinity, the difference, they say, is observed only according to relations and besides this there is no other. But it does not at all seem to me that the argument stands with truth, and it is clear from here that the Father of Lights, who is one person, has three certain properties, existing differently from one another in concept, namely, to be unbegotten, and to beget the Son, and to bring forth the Holy Spirit; and [He] is distinguished also from the three by the Spirit; for neither does the Spirit beget, nor bring forth, nor is [He] unbegotten; but only by being a bringer-forth the Father differs from the Spirit according to the relations, but in the other [attributes He does not differ]; for neither is the Father said to be uncaused, nor is He the begetter of the Spirit; therefore we have also another distinction, in the Divine Trinity, not being according to the relations.

6. Again, it is one thing for the Father to be uncaused, and another to be a bringer-forth; and [He] differs from the Son in all these [attributes]; for neither is the Son uncaused, nor a bringer-forth, but [He is] begotten in a certain way; but as begetter the Father differs from Him only according to relation, but as uncaused [and] bringer-forth, [He differs] in two other ways; therefore other ways of difference are found in the Divine [persons], not being those according to the relations. Therefore also Dionysius, the very wise in divine things, in the chapter concerning symbolic and divided theology says, "Thus we both unite and distinguish the divine [things] in the word, as the divine [things] themselves are both united and distinguished"; and again, "But it is necessary, I think, having rather undertaken [the task], to set forth the complete manner of divine union and distinction, so that the whole discourse may become clear to us, all [that is] varied and unclear being rejected, and defining the proper [things] distinctly and clearly and orderly according to power." And the divine John of Damascus also, in the ninetieth and forty-second

chapter of his Dogmatics, says that the difference of the divine hypostases is recognized by us not only in three properties, by the uncaused and paternal, by the caused and filial, and by the caused and proceeding." These indeed, and all the teachers using the Greek language, theologizing concerning the distinction in the venerable Trinity, are nowhere found saying, either expressly or unknowingly, that in the Divine Trinity, the difference is observed only according to the relations. And even if we should grant this proposition to be true, we also would stand with the truth, and we do not go against it; by what argument? I will say; because both the Son towards the Father, and the Offspring, that is the Spirit, towards His own bringer-forth, we refer the difference according to the relations; and this proposition happens [to be true], and does not contradict us.

7. Besides these things, they bring forward against us, that we slander some of the saints, because one says, "and the Spirit [proceeds] through the Son," and the other, "Let the proceeding property remain in the Father alone." And they say, "These [are] ignorant, because the 'through the Son' is said thus due to the prevailing custom, and only [signifies] that the proceeding and the proceeding property of the Spirit [are] the same." But against these [things] it is easy to say: if indeed we say the Spirit [proceeds] through the Son, due to the prevailing custom thus, but we understand clearly [Him] Himself to proceed from the Son, even if we do not expressly say this, then according to them, since not in the same place where we say the Father [is] uncaused, we also say the Father [is] from the Son, thus we will understand also the things said concerning the Father, that even if we do not expressly say Him to be from someone, we nevertheless know Him to have existence from someone, as the Scripture of all says! And who is the "someone," from whom the God of all [is] and maker, as from a cause, except the Father? But these men, changing their argument, attempt in another way to defend this proposition; that the

"through the Son" is said of the Spirit, the saint has stated looking to another meaning; that is, not originally, nor properly, [or] according to the first cause, [does He proceed] from the Son alone, since also in the Father [He] has the principle; but we understand [Him to proceed] from the Father through the Son, and from the Father and the Son; and for these [reasons] we conclude, that also from the Son He proceeds; whence for the confirmation of this understanding, the saint has stated, "and the Spirit [proceeds] through the Son," with the conjunction "AND" proposing the affirmation, so that he might show, what you dogmatically affirm, [namely,] that not also from the Son does the Holy Spirit proceed, but he has manifestly declared something else than this, [namely,] "and the Spirit [proceeds] through the Son." But [it is] a great wonder, how going through the use of these [words] so many times, being Greeks [ourselves] and using Greek idioms according to the dialect, you have not yet been able to understand, looking to what purpose the Damascene has thus set this forth! These indeed [are] rather bold than strong [arguments] against us; but these your interpretations, someone coming forward to them might say, the saint who wrote this usage, has already preempted [them], having first explained himself before all, and having most clearly confirmed [it], υπεραπολογέμενος the choir of the saints, and showing the purpose for which he says, "and the Spirit [proceeds] through the Son"; for he immediately adds what follows this saying, "But [He is] the Spirit of the Son, and indeed of the Father [He is] shown, [and He is] acknowledged to be imparted"; so that he clearly removes the one [aspect], and posits the other; but they, what he himself denies, these [they] assert, as [something] received by all; but what he says is to be believed openly to all, they reject; and putting aside the thing said in silence, they posit the opposite, and prefer the unwritten to the written. But moreover besides these, also that [must be] known, since it is written in the same place, "But we do not say the Son [is] from the Spirit," then

according to them, [using] the same qualifications also for this [statement], we will explain all things, which also are said concerning the Holy Spirit; that is, we do not say the Son [is] from the Spirit, not originally, nor properly, [or] according to the first cause, [He is] from the Spirit alone, since also from the Father He has the principle; we understand clearly also this [statement] concerning the Spirit to be begotten, even if we do not expressly say this; therefore also for the confirmation of this understanding the saint has stated, "But we do not say the Son [is] from the Spirit," with the conjunction "AND," but having made the negation without the conjunction, he showed the Son also to be from the Spirit, as [He is] from the Father [He] has existence. So great a calamity and destruction of the soul [it is], having overlooked all other things, to hunt after a certain theologian's [words], and to think to excel only in this, not gathering all the thought of the writer from the whole writing.

8. Moreover, if, as you say, the same is the originating property of the Spirit and the originator, and you wish to show the theologian's intent, instead of saying something clearer about the originating property, you signify something rather unclear in saying it is the originating property, and regarding the Son, the same would remain the generating property and the generated, and indeed there would be no difference in calling the same thing both generated and generating, and the same Spirit both originating and originated; but the generating is defined by the person of the Father, and the generated property by the Son; just as, of course, the originating belongs to the Father as the one who projects, and the originated property to the hypostasis of the Spirit; therefore the originating property does not signify the same as the procession in the divine persons; far from it! For just as the generating property, if it did not remain solely with the Father, would not be glorified, for then He would be thought to have another Son as well, so also the originating property, if it were not attributed only to the Father,

but also to the Spirit, then the Spirit would necessarily be believed to project either Himself or another Spirit from Himself. And otherwise, a property is most logically said to belong to a person, by which that person is distinguished from another; but where there is one property and only one, how can this be said to belong to that person according to reason? From the testimony of all, it is clear from this also that the holy one says that the originating property belongs to the Father's person, along with the unbegotten and the generating, but not to the Spirit who alone has the originated; otherwise, as said, He would be thought to either originate Himself or another Spirit personally existing. The antiquity of all the books before the schism also bears witness to my words, declaring the originating property to belong to the Father alone, and silencing those who contradict, especially those concerning the Spirit; even if some copyists have dared to say this by mistake, instead of transcribing "only to the Spirit," from the original and first books, only to the Father is undeviatingly set forth, which is wont to happen concerning the copyists; either (a) to quickly mix the upper strokes, and (b) to consider that vessel to appear automatically; which is not reasonable nor does it suitably pertain to the problem the originating property, which belongs only to the Projector.

9. But Saint Augustine introduces, in many of his own writings, explicitly stating concerning the Holy Spirit, that the Holy Spirit also proceeds from the Son, and it is entirely necessary, either to cast him out from the choir of teachers, or to in every way accept him, as a holy Father, whom ecumenical councils also hold as a teacher. But in response to these things, let us set Augustine himself interpreting himself; that he says the Spirit also proceeds from the Son, referring to the economic procession of the Spirit, about which we differ among ourselves, not about the personal procession of the Spirit, about which our inquiry is. For if this is shown, and the saint is thought to be against us in this, he will be

thought by all to theologize on our behalf, and to side with us. But if it seems good, first two or three of his usages must be stated, which seem especially to be against us, and then it must be shown in order what purpose he is looking to, thus he theologizes. This saint, therefore, in his book "On the Trinity," says in one place: "Indeed, we are able to say, that the Holy Spirit also proceeds from the Son; for not without reason is the same Spirit called both of the Father and of the Son; for I do not see what else he intended to signify, when he breathed into the face of the disciples and said, 'Receive the Holy Spirit'; for neither did that bodily breathing signify the essence of the Spirit bodily touching the mouth, but a demonstration through fitting indication, that the Holy Spirit proceeds not only from the Father, but also from the Son." And in another place, "Let him who is able understand, let him understand; that as the Father has within Himself, from whom He projects the Holy Spirit, so He has also given to the Son, that from Him also should be the same Holy Spirit; and each inseparably and thus it has been said that the Holy Spirit proceeds from the Father, so as to be understood to proceed also from the Son, since what belongs to the Father belongs also to the Son. For whatever the Son has from the Father, He certainly also has from the Father that from Him proceeds the Holy Spirit." And in another place, in the same "On the Trinity," it is said: "Word to God is not said if not the Son, nor gift to God if not the Holy Spirit, nor from whom the Word was begotten, and from whom the Holy Spirit archetypically proceeds, if not God and Father; and for this reason he added archetypically, since also from the Son God, the Holy Spirit is found to be proceeding; but since the Father also gave this to Him, not to one already subsisting, and not yet having it, but whatever He gave to the only-begotten Word in begetting He gave, thus therefore He begot Him, so that from Him also the same gift should proceed." And these and such things, which seem to be against us concerning the procession of the Holy Spirit, he says in

many places; but let us examine accurately, what he intends by all such things, and if perchance he has found another path alone.

10. This same one, therefore, in his fifteenth book on the Trinity, says thus: "The Holy Spirit, since it thus proceeded as it was about to be given, was already a gift even before it was given; for a gift is understood in one way when it is said to be a gift, and in another when it is said to have been given; for it is possible for something to be a gift even before it is given, but it is in no way possible for something to be said to have been given before it is given." And again, "The Spirit is a gift of God in the Scriptures, and it is said to be given in many places, as Christ says in the Gospels, 'If anyone thirsts, let him come to me and drink. He who believes in me, as the Scripture has said, out of his heart will flow rivers of living water'; and the Evangelist, explaining this, immediately adds, 'But this he spoke concerning the Spirit, whom those believing in Him were about to receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.'" And conversing with the Samaritan woman, He says thus: "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked Him, and He would have given you living water," and after a little, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a spring of water welling up to eternal life." And Peter, the chief of the Apostles, in the Acts, says, "Repent and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit." And the circumcised believers were astonished because the gift of the Holy Spirit had been poured out even on the Gentiles. And "if then God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?" And to Simon the same one says, "Your money perish with you, because you thought that the gift of God could be purchased with money." And the Evangelist John in his first

Epistle, "By this we know that we abide in Him, and He in us, because He has given us of His Spirit." And blessed Paul says, "The love of God has been poured out in our hearts by the Holy Spirit who was given to us"; and there are many other testimonies of the Scriptures, which unanimously testify that the Holy Spirit is a gift of God, insofar as He is given to those who love God; therefore He is a gift of God insofar as He is given to those to whom He is given; but in Himself He is God, even if He is not given to anyone; since He is God co-eternal with the Father and the Son before He is given to anyone. But because He is given to some, and not to all, He is not therefore less than those; for He is spoken of as a gift to God, so that He even gives Himself; for it must not be said to be outside His own authority; concerning which it has been said, "The Spirit breathes where He wills," and "all these things are worked by one and the same Spirit, distributing to each one individually as He wills"; nor is there submission to the one giving and the ones receiving. And in the sixth and twenty-sixth of the same Chapters, because through the gift love is poured out in our hearts, this our Lord Jesus Christ signifies, that He gave the Holy Spirit once on earth for love towards neighbor, and again from heaven for love towards God; and that which was sent from heaven, on the day of Pentecost, which after the resurrection from the dead, appearing to the Disciples, He breathed on them and said, "Receive the Holy Spirit"; for this reason also the Lord Jesus Himself gave the Holy Spirit not only as Lord, but also received Him as man; whence also it is said, "And Jesus was full of grace and of the Spirit." And it is written more clearly concerning Him, that God has Him the Holy Spirit, since the Word of God became flesh. Returning to the matter at hand, consider clearly, that this holy one makes the statements concerning the transmissive procession of the Spirit, and his whole purpose is concerning this, not concerning His hypostatic procession.

11. But if someone should bring forward the same holy one saying that just as the body of flesh is one thing and the gift of flesh another, so also the Holy Spirit is not the same as the gift of the Holy Spirit; again, even if the one given has the one from whom he is given, it must be confessed that the Father and the Son are one principle of the Holy Spirit, not two principles; but just as the Father and the Son are one God because they are referentially towards the Holy Spirit one principle of the Holy Spirit, being and again, the Spirit proceeds from the Father to the Son, and with the Son proceeds to sanctify creation, but proceeds together from both. If someone should bring these things forward, it is nothing against us, because none of us says that the gift of the Spirit is one person, and again the person of the Spirit himself strictly by himself another; but that the same Spirit proceeding personally only from the Father, is given according to activity, both by the Son, and by Himself, having a principle according to the giving, even Himself; and just as the Father and the Son are one God, so also the Holy Spirit is one God with them; and just as if someone should remove the Father from the Trinity, or the Son, it is no longer God, but both the Monad and the Trinity are immediately destroyed, so in every way, if the Spirit is separated from this, it is absolutely no longer God. But neither in local or temporal intervals is the Spirit, who is glorified with the Father's person, or with the hypostasis of the Only-Begotten, thought to be given, since with one common glory He proceeds from there to us, and with one giving and one bestowing He is provided. And because no one of sound mind thinks that the Spirit's hypostasis proceeds either from the Father, or from the Son, or even from both, and visits mankind; since being God by nature, in addition to being by this invisible to all created nature, He is by nature incomprehensible even by the Cherubim, He is given neither by Himself, nor by the Son, nor by the Father, either according to essence, or according to hypostasis, nor in this way does the Holy Spirit visit mankind, as this same

divine teacher also distinguishes in the twenty-fourth chapter of the second book on the Trinity, saying "In what way the one who begot and the one who is begotten are one, so also the one who sends and the one who is sent are one; for the Father and the Son are one; so also the Holy Spirit is one with them; for these three are one"; so that he places both himself, and the Evangelist John, and the most divine Paul, and Peter the chief, and the Lord Christ Himself with us, and through all these he signifies, that the Holy Spirit proceeds from the Father and the Son, according to the imparted gifts of Him, for the sanctification of creation, not according to hypostasis; which we promised to show you a little earlier.

12. Regarding the difficulty previously raised by us, how the Holy Fathers call only the Father the source, and what they mean by calling Him the source of the Spirit, we say that the name "source" is understood according to two significations readily at hand. For a source is called by all people the very abyss of water and the spring, that is, the beginning and cause and vein, from which the gushing water flows and proceeds; and if this activity, that is the energy, were to be removed, the flowing of the water from it, together with the water, would cease. But a source is also called a naturally receptive and uninterruptedly holding place of the wellspring, into which the water naturally first flowing from the abyss finds a lodging and is gathered, and from there as from a reservoir overflowing, gushing forth it is poured out to all and imparted. Thus, the name of the source having acquired these different significations, when the word is about the Father with the holy ones, they say He is the source according to the first signification of the source alone, of the superessential Godhead the Father, and whatever is similar; but when about the Son, entirely according to the second, whence "with you is the source of life," and the like they say. The Fathers, however, who gathered at the first Council of Nicaea, since the philosopher was discoursing

about a source and a river and water, and moreover it is quite evident that the source, that is the wellspring, is the cause of both the flowing and the water, but the river also seems in a way, to those not carefully considering, to be a beginning and source of the water, forbidding the incongruous understanding arising from this word, as if not knowing the Son as the projector of the Spirit, he is therefore called a source according to this, as being the cause of the Spirit's hypostasis. Therefore, they say to the inquiring philosopher, through Bishop Leontius, such things: "One is the nature, but three persons are to be spoken of: a source, a river, water"; so that no one, when he says source, should think this in order to not consider the Son the source of the Holy Spirit, the Fathers, anticipating, expressly set forth that no one calls the river a source, nor the source a river. The name of the source signifies the name of the Father alone, and it signifies the one who projects, so that the Father is said to be the one source of the Son, not only of the Spirit, for one could reasonably and strongly say, since the source is denied of the Son, the name of the Father alone is denied, not only that of the projector; but since the source is said of both, and according to this the Father is the source of the Godhead, both as generating and as projecting; but the source is most clearly denied of the Son, for no one rightly calls the river a source, nor the source a river; how is it not clear according to the Fathers, that it is of the same cause to call the Father both generator and projector, and the Son, and to call the Son, source and projector, that is, also Father?

13. Using this image, the divine Chrysostom, in his interpretation of the third and forty-ninth Psalm, calls the Father the source, sometimes of the Spirit, and sometimes the same one the source of the Son; and this is to hymn the same one now as generating, and now as projecting; and the usage has this manner: "Do you thirst for living water? Let us seek its source"; "What is the source?" let Jeremiah say, "Thus says the Lord, 'Heaven was

astonished at this and shuddered greatly, because my people have committed two evils: they have forsaken me, the source of living water.'" Do you see God as the source of water? And is the living water the Holy Spirit? The Father is the source of living water, the Son is the river proceeding from the source, the Holy Spirit is the water of the river. Let the prophet Isaiah say these things about the Son, "And the Lord will come as a river in a thirsty land." Do you see source, river, living water? Here indeed the teacher clearly accepted the name of the source both of the projector and of the generator; then he adds thus: "And sometimes the one called a source is called a river, so that it might not seem that again a river is a source." And it is the same to say, sometimes he calls the Father both generator and Son, sometimes he calls the Son both Word, generator and projector, so that gathering we might know, if there is not according to hypostasis both projection and generation, of necessity there is also a source, if there is not a source according to hypostasis, whether there is projection or generation. This is most clearly established, that the Son is not said to be the source of the Holy Spirit, the cause being that when the Spirit is said to be living water, and the Son life, it reasonably follows that He also proceeds from the Son as from a source, simply speaking; because also the name of life is common equally to the three, Father, Son, and Spirit; and indeed the Scripture does not only call the Spirit the living one, that is, the very person of the Spirit, but also the grace of the Spirit. For the divine Cyril says in his interpretation of the Gospel of John, explaining "whoever drinks of this water will thirst again," that "water here the Savior calls the grace of the Holy Spirit; of which whoever becomes a partaker, he will have springing up within himself henceforth not of himself the supply of divine teachings." And the divine Chrysostom in his interpretation says, "Scripture sometimes calls the grace of the Spirit fire, and sometimes water, showing that these names are not of essence, but of energy; for the Holy Spirit does not subsist from differing

essences, being simple and intelligible." And before these the Evangelist himself sets forth the same saying, that the Lord said concerning the Spirit, "whom those believing in him were about to receive." It is clear that the Holy Spirit the Paraclete, is given and received, not according to essence, nor according to hypostasis, but according to energy alone. And these things are to this extent.

14. Since now is the time of repentance, come, let us speak about repentance, what the golden tongue will say to us. "For even if," he says, "you have countless good deeds, and do not have consciousness of your own sins, but think you have boldness, you have fallen from all boldness; and if you bear a myriad of sins upon your conscience, and only acknowledge yourself in all things, that you are the least of all, you will have great boldness toward God." And indeed this is not humility, to consider oneself being a sinner when one is a sinner; for humility is when someone, conscious of many and great good deeds in himself, does not imagine anything great about himself; but nevertheless, God, through His ineffable compassion, receives and becomes merciful and long-suffering and accepts even those who ungratefully speak of their sins, and is reconciled to those so disposed. Therefore, I exhort and beseech and implore you to confess to God continually; for I do not lead you into a theater of your own affairs, nor do I compel you to uncover your sins to men; unfold your conscience before God, and show Him the wounds, and ask from Him the remedies. Show them to the One who does not reproach, but heals; even if you are silent, He knows all things. Say therefore, so that having laid down all things here, you may depart there pure, and you will have release from transgressions, and from that unbearable public exposure. Have you sinned? Say to God from your whole soul and contrite heart, that you have sinned; and the sins are blotted out; you first speak your sins, so that you may be justified; speak the sin, and you have dissolved it; there is no labor in this, nor period of time nor expenditure of money. You have a path of repentance;

what is this? Simply to grieve for the sin; have you sinned? Grieve, and you dissolve it; you also have proof of this from Scripture; lament, and groan, not because you are about to be punished, but because you have offended the Master, who so loves you, and on whom your salvation depends, so as even to give His Son for you. For Rahab was a harlot, but she was saved; and the publican was a tax collector, but he was shown to be a fellow citizen; and Matthew was a tax collector, but he was brought forth as an Evangelist; and Paul was a persecutor of the Church, but he was called an Apostle; so even if they descended into the depths of vice, they also reached the summit of virtue."

15. Knowing these things, let us neither be despondent when we are in difficulties, nor remain secure when we are in good fortune; but let us both be sober and stand upright, lest being confident we fall, and sinning let us repent, so that despair may not prevail over our salvation; for both of these things are clearly shown in the divine pronouncements, both to be confident excessively, and to despair are set forth; wherefore Paul, restraining the former, says, "Let him who thinks he stands, take heed lest he fall"; but restraining the latter, the Prophet says, "Does he who falls not rise? Or does he who turns away not return?" and in every way, "Return to me, and I will return to you"; and elsewhere, confirming the salvation through repentance, he says, "As I live," says the Lord, "I do not desire the death of the sinner, but that he should turn and live"; and these things are said to the sinner. But to the one in righteousness He says, "If a man does all righteousness, and all truth, and then sins, I will not remember his righteousness, but he will die in his sins," O the excellent economy! He has mercy on the sinner, but makes the righteous afraid, because if he frightens the one persisting in sins, he sends him to despair, but if he blesses the one practicing righteousness, he immediately leads him to vanity; and to the one who has fallen he extends a philanthropic hand, and to the one who stands he brings a saving

fear, awakening his inclination towards good. Therefore, do not say to me, "I am lost, and what shall I do?" do not say, "I have sinned, what shall I do?" you have a physician willing, able, and desiring to heal. "If we confess our sins," says John, the Son of Thunder, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins." To these things I myself would add that no sin is unforgivable, except the one that is unrepented; having the Paraclete remaining with us we partake of the Holy Spirit. For if Chrysostom introduces the Father receiving us, and the inspired one the Son interceding for us, and the one speaking to us says that the Holy Spirit daily cleanses our lawlessness, let us repent as is necessary and we will certainly be saved. Amen.

DISCOURSE XIX.

DEMONSTRATING NECESSARILY THAT IF IT IS SUPPOSED THAT THE HOLY SPIRIT ALSO PROCEEDS HYPOSTATICALLY FROM THE SON, COUNTLESS ABSURDITIES FOLLOW. IT HAS BEEN CLEARLY CONFIRMED BY THE IMPERIAL ONES, BY THE DIVINELY-SEEN ELIJAH IN THE TRICLINIUM OF THE EAST

1. Of the doctrines concerning the Divine Trinity, some we receive having received them from the mouth of the Word of God, and others we believe having learned them from the things said explicitly to the Prophets, and Apostles, and Teachers. Of the spurious, however, both the counterfeit and the dangerous, not only because they are not said purely by the Word of God, nor are found in the usages of the saints, but also recognizing them from the reduction to absurdity we avoid them. For the reduction to

absurdity resembles a terrible pathless way, and it leads those going by it to a precipice; whose danger those being saved understanding, turn back to safety; but the words of Christ, and of His servants, lead by a pure path to the truth itself. Therefore, it is also written, just as those holding to the faith rest on a secure anchor, so those having fallen from it are nowhere able to stand, but wandering many wanderings up and down, are finally carried to the very chasms of perdition. The dogma in Italy concerning the procession of the Holy Spirit, in addition to not being said explicitly by the Savior, nor being found in the usages of the saints, and being mocked by reason, is shown to lead to many precipices. And if it seems good today, and nothing great prevents, let us examine carefully, what this enforced thing leads to. For if it is supposed that the Holy Spirit proceeds personally also from the Son, many of the confessed dogmas are abolished, and such a hypothesis is contrary to many pronouncements of the saints, and countless absurdities follow it. But it is necessary not only to think as it happens that the Holy Spirit proceeds from the Father and from the Son, but before this to consider the consequence of the things following from this. However, what dogmas are abolished from this opinion, and to what pronouncements of the saints it is contrary, has often been said to you through many things; but what of the absurdities following from it, it is now opportune to speak.

2. For if the Son projects the Spirit personally, many new names would also be and be called. For He would be not only the Word of God, and Son of the Father, but also co-cause with Him of the Spirit, and co-projector, and caused by the Father, and co-caused with the Spirit, and cause of Himself, and immediate cause, and properly cause, and half-projector, and altogether all things. Again, if the Holy Spirit proceeds according to hypostasis from the Father and the Son, God and Father in the same blessed Trinity, insofar as He is one and only generator, as cause of the Son and Word, the same Father with the Son, as one projector, as cause of

the Holy Spirit again is; one cause of the Word, because He alone, and because unbegotten, and because Father, and because generation is the thing proceeding from Him; and another directly of the Spirit, because two, and because not unbegotten, and because projector, and because projection is the thing proceeding from them; another and another you have, but two causes there certainly are; and if this, diarchy, instead of the monarchy of the Trinity believed by us is believed, that is, one principle of the Son the Father alone, as Father; and another again of the Spirit, the Father and the Son, as projectors. But some both think and write and proclaim and denounce as schismatics those not thinking this blasphemous thing. But if even in addition to these the Son is caused, but not only by the Father, and the Spirit is caused, but by the Father and the Son, two persons in the Trinity are causes; and two persons in it are caused; and of these two causes, one will be the cause of two persons only, and the other of one only, and of the two again caused, one will be caused by two persons, and the other caused by one person only, and the same will be both cause and caused only.

3. Again, if the Holy Spirit, as they say, proceeds both from the Father and the Son, this will be either as from one God, of necessity, or as from one Father, or as from one Projector; for besides these there is nothing else; if indeed as from one God, the Spirit is a creature; for of creatures the Father and the Son are the cause, insofar as they are God; if however as from one Father, two Fathers and two Sons have arisen for us in the Trinity; if however as from one Projector, since the "Projector" is personal, only the Father and the Holy Spirit, who are only according to essence, and the Father and the Son, not only those according to essence, but also according to the personal; and this is Sabellianism.

4. Moreover, if the Holy Spirit proceeds according to subsistence from the Father and the Son, the Father will therefore be Father not only of the Son, but also Father of the projector; and

moreover, also generator of the co-projector with Him; and again, not only cause of the caused Word, but also cause of the Godhead, and co-cause with Him of the same; and the Son also is cause according to participation, and projector according to grace, and not properly cause. And the divine Spirit will be and will be called caused from different causes, that is, from uncaused cause, and from caused cause, caused from cause.

5. Furthermore, when we say the Father and the Son are cause of the Spirit, what should one consider concerning this cause? Whether, that it is an uncaused cause, having no prior cause in itself, just as we say the Father is the unoriginate cause of the Son? Or that it is from a cause having been established beforehand? As if one should say only of the Son, that He is the cause of the Spirit? Or each in part, and it is both unoriginate, and from a beginning the same? Or now this, and now that? Or neither of these? But if indeed the first, the Son will inherit the property of the uncaused; if however the second, we will abolish the Father, taking away from Him the property of the uncaused, and assigning it to the caused; if however the third, how could the same be both uncaused and caused? The same to say, both from someone, and not from someone? But also the fourth is likewise impossible to these.

6. Furthermore, if the Father and the Son are the cause of the Holy Spirit according to hypostasis, and the Holy Spirit is referred to the Father and Son as caused, not only a Monad and Trinity is God to us, but also a Dyad; for cause, and caused being one, certainly introduces a Dyad, and gives occasion for belief in it; but we both know and worship God as Monad and Trinity, but to call Him Dyad is unbearable to the orthodox.

7. Furthermore, in whatever way the caused being is predicated of two persons, it gives us in every way two caused persons to understand in the Divine Trinity, in the same way, therefore, if the cause is predicated of the Father and the Son

simultaneously, it would introduce a dyad of causing persons, and of necessity two persons, the Father and the Son, would be the causes of the Spirit. For the one person is certainly from the two, and the two persons are causes of the one; for the Holy Spirit is one, as also the Father is one, and the Son is one; but Father and Spirit are not one in hypostases; and Son and Spirit are not one in properties; and Father and Son are not one in persons, but two, even if they are one in nature; for one is one and another is another, even if not other and other; if however these things, therefore two are the causes of the Spirit; if however a precipice on either side, which would someone say, both the Father and the Son are two causes of the Spirit, neither are both persons one cause of the one, in no way therefore is the Son the cause of the Holy Spirit according to hypostasis. For just as the caused being predicated of two persons does not make the Son and the Spirit caused, so also the cause predicated of two persons entirely, if this is entirely conceded, will make the Father and the Son caused, in no way and by no means.

8. Furthermore, if the Holy Spirit, as from one cause of the two persons, Father and Son, proceeds according to hypostasis, the one generator, that is, the Father alone, in relation to the one projector, that is, the Father and the Son, will be as the particular to the universal; for the one generator is certainly also projector, but the one projector is certainly also generator; and moreover, always the more universal is more principle; therefore the one projecting is certainly first and principle and source and cause of the Godhead; second however the one generating; consequently also the person proceeding from the one projector, will be prior to the one generated from the one generator; therefore the projection is prior to the Father; and the Spirit is prior than the Son; and it results from these things, that the Son, because He is also projector, is prior to the Spirit, but because generated, later, not however according to time, but according to mode; for those of the divine

persons one generates, the other is generated, these are certainly two persons; but again for each of these, both as Father, and as Son, cause of the Spirit, but both of these are the cause of the Spirit, insofar as projector, of all necessity insofar as more universal cause, more principle.

9. Furthermore, concerning the hypostatic properties of the Godhead, if Father, this also unbegotten; and if unbegotten, this also Father; likewise also if Son, this also Word of God; and if Word of God, this also Son; but as also concerning the Spirit, if Holy Spirit proceeding, this also Projection; and if Projection, this also Holy Spirit proceeding. Since therefore it is predicated of the Father and the unbegotten to project, if therefore projector, this also unbegotten and Father; and if unbegotten and Father, this also projector; if therefore also the Son is also projector with the Father, He will also be unbegotten, and Father of necessity.

10. Furthermore, of all the hypostatic properties of the Trinity, some are uncaused, and others from a cause; and therefore it is impossible for things diametrically opposed to ever come together into the same. For the uncaused are proper only to the Father, and those from a cause are foreign to Him; likewise also conversely, those from a cause are proper to the Son and to the Spirit, and the uncaused are foreign to them; in whatever way, the uncaused would not become caused, in the same way, therefore, the properties of the caused would not come together with the properties of the uncaused; and as the common would not become individual, so also the individual to someone common, and the foreign proper, and the proper foreign; for to mix proper and common, and foreign and proper, and caused and uncaused, and the thing gathered from these as introducing a distinguishing characteristic, is both bold, and vain, and superfluous, and equal to a word of blasphemy, both to divide the persons by the common and uniting ones, and to attempt to join together the distinguished

ones; and to introduce union into the distinction, they are mixing all things.

11. Furthermore, if the Holy Spirit, as from one cause of the Father and the Son, proceeds hypostatically, since the one cause is referred to three persons, it is not possible to call God one because of such a reference of the one to the two; for neither is one man both grandfather, and father, and son; as Gregory of Nyssa has said; and to us God is one, to whom the one cause is referred of the Son and of the Spirit, but not one of two, the synonym of this and the name of the theology; and the Father alone is the cause of Son and Spirit, as it has been said by Damascus, from the person of all the teachers; and each person, having the defining characteristic of the one alone established within itself, and as it is fitting, being predicated not of the divine Trinity, this is said to distinguish it from the remaining two. Just as certainly it does not join together, because the Father alone is unbegotten, separating Him from Son and Spirit, in the same way also the Father alone being cause, separates Him from Son and Spirit; just as therefore the Son alone is begotten, and the Holy Spirit alone proceeding, separates the Son from Father and Spirit, and the Holy Spirit from Father and Son according to hypostasis.

12. Furthermore, since the Father is greater than the Son according to the reason of cause, as they themselves say, of necessity also the Son, if He projects the Spirit, is by this very thing greater than the Spirit; if however this, the Father therefore is not by a greater distance greater than the Spirit, than than the Son; for the greater of the greater, is much greater; conversely therefore the Holy Spirit, is not by a greater distance less than the Father, than the Son; for the less of the less, is much more less; I say however according to the reason of cause.

13. Furthermore, the Father alone is the only principle in the Trinity, and not under a principle; but the Holy Spirit is under a principle only, but not also a principle; but if the Son projects the

Spirit personally, He is both, that is, both principle and under a principle; thus the difference of the Father to the Spirit becomes double the difference which He has to the Son. So of necessity the Son has a greater and higher relation to the Father, than the Holy Spirit; and from this so many absurdities follow, and this itself is most absurd. We indeed, just as we call each of the subsistences of the Godhead God, and each from God, speaking concerning the Son and the Spirit, but not on account of this three, or ever two Gods; because we also say principle and from a principle the Son, but not ever two principles, both the Father and the Son; for a second principle we have not yet even today heard from the pious, just as neither a second God; but one God to us, and monarchy is the worshipped one, not from two Gods, nor from two principles, nor from two causes converging into one; since not even according to these is the worshipped one divided for us.

14. Furthermore, if the Son, the same one, is with the Father according to the projecting, and this is not essential, but personal, there is then a personal identity of Father and Son; if however this, the Father and the Son, insofar as one is uncaused being uncaused, and the other is generated being caused, are two persons; insofar however again they are one projector, they subsist one person; and moreover also the projected person is other than them, and a tetrad of persons instead of a Trinity is introduced; if however the projecting of the Spirit is neither essential, nor personal, besides these however nothing else distinct is believed in the Trinity; therefore in no way does the Spirit proceed from the Father and the Son together.

15. Furthermore, the one who is the only generator, I say the Father, is not the same in number as the one who projects, that is, the Father and the Son; for they do not reciprocate; but those things which are said to be the same in number reciprocate; that they do not reciprocate is evident; for the one is generator, and of necessity also projector; if however as projector, if there is one, that

is, He is certainly also one generator; the same is certainly another; therefore two in number are they, not one generator and the one projector; and moreover each of these is a principle of the Godhead; and these things being thus established, two principles of the Godhead are in the Trinity, differing from each other in number.

16. Furthermore, if someone should arrive at such madness, so as to say the Son of God is generated not only from the paternal person alone, but also from the hypostasis of the Holy Spirit thus possessing some timeless generation, just as of course from God and Father, would it not seem to all that this is to say two principles? It is entirely clear. Just as he who receives, or introduces, or says the Father and the Holy Spirit to be two equal generators in word, says certainly these two to be causes, so also he who thinks therefore the Father and the Son to be two projectors of the Spirit, introduces two principles of the Spirit; but one is the cause, and one the projector, the Father and the Son, not two; thus just as he who thinks the one Father and the Holy Spirit to be the cause of the Word according to them, but the Father alone to be properly the cause of the Spirit, thinks two causes in the divine Trinity, so also he who believes the Father and the Son to be the cause of the Spirit, but the Father alone to be properly the cause of the Word according to Himself, of necessity believes two causes in this.

17. Furthermore, the Father and the Son are two persons; every person, having its existence from two persons, has two causes; therefore the Holy Spirit, if He proceeds hypostatically from the Father and the Son, there being two persons, has two causes.

18. Furthermore, if the projection, that is, the Holy Spirit personally, is referred not to the Father alone as to one principle, but is referred to the Father specifically and to the Son, and the Son according to Himself is referred to one specific principle the Father

alone, His own person having no other principle, besides the projector of the Spirit according to Himself, it is evident that two principles of one person are introduced in the Divine Trinity; if however this is believed, the dogma of the monarchy of the Trinity is overthrown.

19. Furthermore, the Father is other and not the same as the Son; just as the Son is other and not the same as the Father; for one has been incarnate according to hypostasis, and the other remains unincarnate; every hypostasis subsisting from another and another hypostasis has two principles; therefore the hypostasis of the Holy Spirit, proceeding from the Father and the Son, has two principles.

20. Furthermore, if the Holy Spirit proceeds from the Father and the Son according to hypostasis, the Theotokos Mary, (and may the Holy Spirit the Comforter be merciful to me!) is not only Mother of the Word, but also Pro-mother in a way of the Spirit, as having not only given birth to the Son of the Father, but also to the projector of the Spirit; and how of the so many called Theotokia, contending in multitude with the sand of the seashore, and of all theologians most zealous, and with many names hallowing her, has she not been heard by any of them called mother of the projector? It is entirely evident, that they have all kept silent about that which is not, as not being.

21. Furthermore, if the Holy Spirit proceeds personally from the Father and the Son, all the theologians who say that the Holy Spirit has all that He has, the same to be, He has from the Father, and not from elsewhere, are lying; but if they all speak the truth, therefore according to the saints it must be concluded thus. All things whatsoever the Son and the Holy Spirit have, even their very being, they have from the Father alone, and not from elsewhere; of what therefore the Spirit has from the Father alone and primarily, is the very being according to subsistence, which

signifies the proceeding; therefore the Holy Spirit proceeds from the Father alone.

22. Furthermore, if the Holy Spirit proceeds personally from two persons, from the uncaused I say and the generated, either perfectly proceeding from one, the procession from the other is superfluous; or imperfectly proceeding from one, it does not have perfection from the other; all of which are foreign to God; since perfectly the Spirit proceeds hypostatically from the Father, therefore not also from the Son personally does He proceed. Nor is it unreasonable also from the conclusion itself, to reason thus: every one who is cause not only of one person, but also of the person proceeding from Him, He alone is hypostatically uncaused cause of these two persons; the Father is not only of the Son, but also of the person proceeding from Him, according to them, the preceding person, He alone is hypostatically uncaused cause; therefore of the Holy Spirit He alone is hypostatically cause.

23. Furthermore, every one who is cause of two persons by Himself alone, not one more, and the other less; or one prior, and the other later; but equally and simultaneously of one of them, whichever one might say, He Himself alone is cause; the Father by Himself alone, of the two persons, both Son and Spirit being causes, not of one more, and of the other less, or of one prior, and of the other later; but of both equally and simultaneously; therefore of the Holy Spirit, He Himself is the only cause.

24. But of the divine persons, He says, being in all things equal to each other, and each being that which the others are, according to the individual property of each, according to which the one is referred to the other, three properties are both said and believed by all the theologians for the three persons; and these are paternity, sonship, and procession, according to which Father and Son and Holy Spirit are proclaimed; but besides these they are said either specifically, or they are said apophatically, as when it signifies not what it is, but what it is not, as the unbegotten, the

unoriginate, the uncaused, and the rest; or being said cataphatically it is said by comparison as generation to sonship. These things being thus, how does the one saying the Father alone projector, which signifies neither what the Father is, nor what God is said to be, attach this projecting property to the other three, and thence a tetrad of properties, and consequently of the hypostases will be thought? Which is impious and polytheistic.

25. Therefore, not a tetrad of properties is immediately gathered, nor consequently is it thought, far be it! And it is clear from there. That the Father, one person of the Trinity, has three properties, by which He differs from the remaining two persons, the uncaused, the generating, and the projecting; for it is impossible for one person to have many properties; for one property of many is not admissible, but many of one, no reason prevents; and witnesses Gregory the Great, saying in his work on the ordination of Bishops, "The properties, however, of the Father alone are unoriginate and being thought of and being called of a principle, and of a principle as cause, and as source, and as eternal light; but of the Son unoriginate not at all, but of all things a principle." Have you heard of what things the Son is principle? Do not therefore consider Him the principle of the Godhead; for this is a property of the Father, just as indeed also the source, and the cause, and the unoriginate. And in his first work on the Son, numbering the properties of Father and Son and Holy Spirit He says, "This is to us the Father and the Son and the Holy Spirit; one generating and projecting;" thus just as the generating, so also the projecting, is proper to the Father alone; so that each is proper, and not likewise only proper, as some claim; for how could both this and that, the same both common to two persons at once, and again proper to one, or divided of two, and uniting of one? And in the second of the Against Eunomius, declaring the greater things of the Father, he adds, "What other is God than Father? This is the limit of glory, not subtraction;" as also projector of the Spirit. And

elsewhere, "I introduce the Father as principle of the Godhead, timeless and inseparable and undefined; honoring the principle, and the things from the principle likewise; both, because He is the principle of such things, and because thus, and such things, and from such." John of Damascus also says, "Father source and cause both of the Son and of the Holy Spirit; but Father of the Son alone and projector of the Holy Spirit." And Silvester of Rome distinguishes thus in his prayer: "One God truly existing, Father, having a true Son generated from Thee, a true Holy Spirit proceeding from Thee." Moreover also Athanasius in his work on the Trinity says, "God is the principle of all according to the Apostle saying, 'One God the Father, from whom are all things'; for the Word is from Him generatedly, and the Spirit from Him processionally."

26. Of these three properties, which I mentioned, the Father alone has the uncaused in Himself, but the remaining two are relations, as He is related to those having existence from Him; for uncaused is not of another, nor is it said in relation to another, but since He is not of another, nor is He from another cause that which He is, and has that which He has, just as the Son and the Holy Spirit, but His very being and having primarily, He is and has; generator however, that is, He is Father in relation to the Son; projector however, in relation to the Holy Spirit. Again unoriginate and unbegotten and uncaused, the Father alone is in the divine Trinity; moreover, alone cause, alone source of the Godhead, alone Father, and alone projector, as has been shown beforehand. Of all these the theologians say the unbegotten is proper to the Father, and that this is a mode of existence, with common agreement they declare it of the Father, and they say this to differentiate Him from Son and Spirit, so that by this word of the unbegotten, all the remaining things are immediately confirmed of Him, both of principle and unprincipled, of cause and uncaused, and of Father and projector, and indeed also of source; and these things

remaining, the triad of properties remains undiminished; and no longer a tetrad, nor a hebdomad of subsistences follows. Moreover Thomas, the teacher of the Latins, not only three properties, but also four to be in the divine persons he confesses, saying in the second and thirty-second question, of the first of his theological works: "The cognitions are not in the divine; of these only four are properties."

27. Again, let us exercise ourselves thus concerning the proposed matter. Is paternity only the proper property of the Father, and nothing more? Or also by other properties is the Father called, if indeed He has also others, they do not speak truthfully saying, paternity alone is the proper property of the Father; if however He does not have, those saying also the unbegottenness, and the projecting, to be properties of the Father are lying; but this the saints say, but that men; therefore paternity alone is not the proper property of the Father; whence if someone should say, that the unbegotten is negation, and signifies not what it is, but what it is not; and it belongs also to the Holy Spirit, the word is not true, until the theologians give this as proper to the Father, and say it signifies a mode of existence. For the great Basil himself, not in the first of the Against Eunomius sets forth, that the Father is the same as the unbegotten; for it signifies the having generated the Son, and it shows the being from no one. And Gregory the Theologian in his works on the Holy Spirit, "But the not having been generated, and the having been generated, and the proceeding, he named the one the Father, the other the Son, and this which is said, the Holy Spirit; so that the unconfused might be preserved of the three hypostases." And the divine Justin Martyr in his third chapter on the Faith says, "The unbegotten," he says, "and generated, and proceeding, are not indicative of essence, but are signifying of the hypostases; for they are sufficient for us to distinguish the persons, and to believe the hypostasis of the Father and of the Holy Spirit." And πάντες in the same, "The unbegotten and generated and

proceeding, are not names of essence, but the mode of existence is characterized by these names, so that the difference of the Father to the Son and the Holy Spirit might be considered according to the mode of existence; for the one has the to be unbegotten, the other the to be generated, the other the to be proceeding, the differences are naturally contemplated." And the later of the many theologians John the Syrian, in his On the Doctrines thus distinguishes, "Through the Father the Spirit also has all things which He has; that is, through the Father having them, much of the unbegottenness, and of the generation, and of the procession; for by these hypostatic properties alone, the holy three hypostases differ from each other." And again, "All things whatsoever the Father has belong to the Spirit, except the unbegottenness, which signifies not a difference of essence, nor of dignity, but a mode of existence." Do you see how all consider the unbegotten proper to the Father, and a mode of existence, as they establish this by agreement? For not only by this hypostatic property do they say Him to differ from Son and Spirit, so that by the word of the unbegotten, both Father and Projector are immediately conceived, as has been said.

28. It must indeed also be known that the unbegotten being said of the Father, even if in word it seems privative, but in reality it is most truly subsistent, and more than generated, and proceeding; and I say here how. For just as the mortal and the immortal have the opposite in reality, according to being privative or subsistent; for the one privative in word, declares the ever existence, but the one subsistent in word, declares cutting off and impossibility of such existence; so also the unbegotten, and the generated, and the proceeding, being said of the divine persons, the unbegotten indeed declares of the Father, that whatever He has He does not receive from another, nor even the very being which He is, but He is alone and first Himself from Himself; the generated declares, and also the proceeding, that the Son and the

Holy Spirit are not from themselves, nor do they have all things which they have from themselves, but from another; for because the Father is, the Son and the Holy Spirit are; and because the Father has something, the Son has what He has, and the Paraclete Himself; but the Father Himself is uncaused; since He is not because of another that He is, nor because of another having does He have Himself, but because He Himself is and has, and is alone and has, as has been said; therefore rather the unbegotten, than the generated and proceeding and mortal, signifies position and existence. But if someone should call the generated and proceeding constitutive and characteristic of the hypostases of the Son and of the Spirit, much more must one believe and say the unbegotten, as more subsistent, to be constitutive of the hypostasis of the Father.

29. Thus therefore the unbegotten is shown to be a mode of existence of the Father; if however this is also conceived of the Holy Spirit, He is also reckoned as proper to Him beforehand; of course it is necessary for all the heretics to be completely refuted, to be instructed concerning all things by the God-bearing Fathers, and not to use logical methods illogically, against the God-taught voice of the saints; "See how you hear," says the oracle; "and you all know, that when we call the Father, or the Projector, the Father of lights, we do not declare by these words, how He is; nor do we show the mode of His existence, but we signify only this, that He gives existence to others, and He Himself is the cause of being to others;" therefore both paternity, and the projecting property are constitutive of the Father, but only the unbegotten, as it seems to the saints; so that he who thinks two persons to be the projector of the Spirit, and joining to this the Son and the Spirit, that one is he who introduces a tetrad of persons in the divine Trinity, whoever he might be; but the one believing in this, the one being Father, him alone to be also only projector, and joining to this the things proceeding from Him according to a different mode, namely the generation and the projection.

30. These things being thus, we do not impiously assign the projecting property to the Father alone, and not also to the Son; because it is a mode of speaking of the distinguished personal properties in the divine Trinity, if indeed it is fitting to call these constitutive of them, it is right to call thus those characterizing the mode of existence, just as the unbegotten of the Father, and the being generated and being proceeded, the one of the Son, and the other of the Holy Spirit; not the generating, or the projecting, being only proper, but showing a relation of the Father to those from Him, namely the generation and the projection; therefore he who believes the Father alone projector does not introduce polytheism, nor does he attach any property assigned to the other properties to another at all, which is impious and polytheistic. And these things are thus.

31. It is necessary therefore for us to keep silent about the mystery of the divine Trinity, to be ignorant first indeed towards the Trinity itself, then also towards the consubstantial, and not to accuse things illogically, but to know well that of things some are properly good, and some properly bad and some intermediate, etc. As not in the ethical of the divine Word.

DISCOURSE XX.

TREATING CORRECTLY CONCERNING THE ORDER OBSERVED IN THE DIVINE PERSONS. SPOKEN NOT IN THE SECRET OF THE PALACE. WHICH THINGS ALSO THE EMPEROR IMMEDIATELY ORDERED TO BE WRITTEN

1. Having received our being from the Father, and the Son, and the Holy Spirit, and having been baptized into the name of the Father, and of the Son, and of the Holy Spirit, and living in the Father, and the Son, and the Holy Spirit, (for we are also His offspring, which Paul says having received from those outside; "For

in Him we live and move and have our being,") according to His own will henceforth we all ought to conduct ourselves; for for this grace we have been brought forth into the world, and by the providence of all are we preserved, so that having known these things here, that the one and only God is the Trinity, and having departed from here a portion may be ours, according to the analogy of each one's faith, and according to the measure of the working of His commandments; and this is the true life, and heavenly knowledge, which Christ declared in the Gospels, saying to His own Father, "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent;" saying knowledge here the orthodox faith, the indwelling of God in men, and the ineffable illumination, of which those becoming worthy of it partake. But concerning the illumination of the Holy Spirit, and His indwelling in the faithful, giving the word to us, we have explained more fully in other places; now what occasion we have concerning the order observed in the divine Trinity urging us to speak, concerning this henceforth let us say thus, and let us explain the power as if before the eyes of the things being said. Therefore, attend to me simply, and not perversely, lest by showing with three fingers you seize the uncircumscribed; for we make the word understandable thus to those speaking to us, not daringly attempting to circumscribe the incomprehensible and inaccessible. But open the eyes of my soul, O God, and I shall understand. Save me, O Lord, and I shall be saved.

2. The order of the goodness of God towards us, O men, is shown conversely and differently, from the path of our knowledge of God towards Him; for that indeed extends from the Father through the Son to the Spirit, thus also it is imparted to us by the Spirit; but this, beginning from us, (for we are those desiring to know God,) proceeds from the Spirit through the Son to the Father, and there it is established. Whence the theologians, showing the mode of that theurgic procession towards us, make

the order of the word as from above downwards; therefore every good giving, and every perfect gift descending from above towards us, from the Father of lights; but when treating of the path of the knowledge of God, they place the things as beginning from below, and ending above, as the word proceeds. But these things from the saints, which, either on account of the outpouring of goodness from there towards us, or on account of our assimilation to the Father through the Spirit and the Word, have been written, some, on account of all the order and arrangement of the divine persons, think to have been explained topically, not tropically; that is, they seem such sayings to be a demonstration, whatever is found, of how the divine persons are related to each other, both in being and order; and this especially those from Italy show from us.

3. Because what has been said concerning the procession of goodness towards us, they think to be said concerning the personal procession of the Spirit; and thence they imagine the Father to be higher in place than both Son and Spirit, and they reckon the Spirit to be lower than Father and Son, and they posit the Son as intermediate between both, by the higher then and the lower; as they seem not knowing, that in the divine persons, not the first generates the second, and this again the third; or the first and the second both according to essence, or will, personally produce the third, so that there would be two Fathers, or the later the causes of the earlier; for there is not there prior and later, or first before all, or in any way second and third according to temporal numbering, so that one has the primacy, and another the secondary, and another the third rank at a distance; or the third from the first, and that from that, as by the interposition and mediation of the second they are clearly separated; but the second near to both, as being established from one, and having the power to be, both from the first and from itself; nor from the dyad of the persons, is the proceeding person many and should be; nor is the not having proceeded from it referred to the dyad; how? nor does the first

monad move into a second monad, and the second monad into a third other monad; but the monad alone has moved divinely into a dyad, according to the great in Theology Gregory, as we piously know and believe and proclaim.

4. But it is believed by them, that of the uncircumscribed and uncontainable Trinity the hypostasis of the Father is divided and the Father to be both first and highest of the Spirit, and first of the Son and higher, and, as supercelestial, most distant from us; but the Son intermediate of the Father, and descending, first of the Spirit and higher, and in a way nearer to us than the Father, as mediator; but the Holy Spirit, second of the Son, third of the Father, and again closer to us than the Son and lower, lowest of the Father, and nearest to us, as the highest inclining to the lower; and the Father alone to the Son both immediate and proximate cause, immediate indeed as extreme higher of the Spirit and more distant, and alone, intermediate of Father and Son, and intermediate of those immediate to each other, and holding a middle position towards those on each side of Him, both immediate and proximate, extreme indeed as not intermediate at all; the intermediate however of the Father as extreme, the Holy Spirit alone being seen; but all from above intermediate of the Son, intermediate below, and successively arranging the divine persons, not in a familial or lineal or serial manner, depending on each other; for not thus from the right, nor from the left, when the Father is between Son and Spirit, nor between unbegotten and generated the Holy Spirit, but whole in whole He is; and the being equal to each other in all things is overthrown; and the unreasonable reasoning from there is preserved, those not granting the Son to pervade through all things, nor the Spirit; for it is remembered of the Prophet saying, "Where shall I go from Your Spirit, and from Your face where shall I flee? If I ascend into heaven, You are there; and if I descend into Hades, You are present." What then, will he devise as contradiction and opposition of the Scriptures? The "sitting at My right hand?"

and the "having sat at the right hand of the Majesty in the highest," being said of the Son? And the "The Lord at your right hand has shattered kings in the day of His wrath," being explained of the Spirit? For the right here does not signify a lower place, as the word of these wishes, but clearly shows the relation to equality, by the honorable names of the session, presenting the magnificence of the honor concerning the Son and the Spirit by the word, "For I think the equal session of all, to indicate the stable of the nature, and everywhere steadfast, but the right place, declaring the coequality of dignity."

5. But that the purpose to the saints is concerning the graces poured out from there towards us, or our approach thither, whenever they make such usages, and through the order of the succession, they extend from the Father through the Son to the Spirit, not concerning the position of the divine persons, or the order alone, is clear from there. For the great Basil in his eighth chapter to Amphilochius clearly sets forth thus: "Whenever we understand the supply of good things to us from the Only-begotten, or our own approach and assimilation to God, we confess this grace to be worked in us and by Him; so that this voice is exceptional of the things having been given; for the Apostle gives thanks to God through Jesus Christ. And again, through Him to have received grace, and apostleship for obedience of faith among all the nations, or also through Him we have had access into this grace in which we stand and boast," he presents the workings in us by Him, now of the grace of good things transmitting from the Father to us, now of us approaching the Father through Himself. For in saying, "Through whom we have received grace and apostleship," he shows the supply of good things from there; but in saying, "Through whom we have had access," he presents our reception and assimilation through Christ to God happening; "No one comes to the Father," He says, "except through Me." And again, in the eighteenth of the same, "The path of the knowledge of God

is from the one Spirit, through the one Son, to the one Father; and conversely, the natural goodness, and the sanctification according to nature, and the royal dignity, extend from the Father, through the Only-begotten, to the Holy Spirit," so that thus the pious dogma of the hypostases is preserved, and the monarchy does not fall. And again, in the twenty-sixth of the same, "It is impossible to see the image of the invisible God, not in the illumination of the Spirit, and for the one gazing at the image it is impossible for the light to be separated from the image; for the cause of seeing is of necessity seen together with the things being seen; so that fittingly and consequently, through the illumination of the Spirit, we behold the radiance of the glory of God, but through the character, we are led back to Him who is the character and the equal seal." Moreover also in the fourth of the Against the Apologists, both through the Apostle and through himself, he confirms this doubly saying "And there are distinctions of gifts, but the same Spirit; and there are distinctions of ministries, and the same Lord; and there are distinctions of workings, but the same God working all things in all;" but all these things he says the one and the same Spirit works, distributing to each as He wills. Not because the Apostle first mentioned here the Spirit, and second the Lord, and third God and Father, it is already necessary to think universally that the order has been written conversely; for they received the beginning from our relation; since receiving the gifts, we first encounter the one distributing, then we understand the one sending, then we lead back the thanksgiving to the source and cause of the good things.

6. Thus therefore the theologians, declaring the God-manifested things, placing the Son as intermediate between Father and Spirit, say the grace of the good things from the Father to us, and our assimilation to the Father to be worked through Him, not to show Him to be the cause of the Spirit. But moreover, giving to the Church of Christ the order both of confession and of initiation, lest some baptize by a foreign custom, or pronounce the confession

of faith disorderly, concerning the faith and order of the super-essential Trinity, known only thus. For Gregory the Theologian says in the sixth of the Against Eunomius concerning the divine persons, "Thus we think, and thus we hold, that however these things are of nature and order, this itself alone must be conceded to the Trinity; and whatever the Trinity reveals to the purified, either now, or in the future age," saying the age beyond this age, the boundless age; how then will we altogether give place to such an order in the uncontainable Trinity, whom all at once, and each of its persons individually, all the world, and all the supercelestial space above us, does not contain? Or have we forgotten, that the Father says concerning Himself, "I fill heaven and earth;" and the Apostle concerning the Son, "He who ascended is the same who also descended into the lower parts of the earth, so that He might fill all things?" And the Prophet concerning the Spirit, "The Spirit of the Lord has filled the inhabited world?" And the Church of the faithful sings this hourly, "The Spirit of truth the everywhere present, and filling all things?" But if we will bear to imagine a topical order, or position in the divine persons, it is necessary to conceive these things as circumscribed in places; either, the Father alone to be supercelestial, as indeed I said having said, but the Son immediately after Him celestial, but the Spirit closer to the two, which are truly foreign to theology; but let there be order there, but let it be said of God, the succession of the divine names given to us by the saints, either arrangement, or order, or whatever someone is pleased to call this; and those are considered to be disorderly, whoever dares to say thus, "The natural goodness to God, extends from the Spirit through the Son to the Father, and conversely;" and the path of the knowledge of God, and our approach and assimilation to God, proceeds from the Father through the Son to the Spirit; or whoever thus disorderly numbers the divine persons, Spirit Father Son; or, Father Spirit Son; for thus

sometimes it is conceived the Spirit to be the cause of Father and Son, sometimes the Son of the Spirit Son.

7. But that such an arrangement of the names seems to the saints to be a disorder contrary to them, and having said this, their numbering itself, they do not consider an order divinely handed down to the Trinity, they themselves are witnesses: the great Basil, in his Epistle to Canons, saying now this, "The Holy Spirit is numbered together with the Father and the Son, because He is also above creation; but He is placed third, as we have been taught in the Gospels by the Lord, saying, 'Having gone, baptize them into the name of the Father and of the Son and of the Holy Spirit;' placing the Spirit before the Son, or saying the Son to be older than the Father, this opposes the ordinance of God, and preserves ways foreign to the healthy faith, not the received mode of doxology guarding, but devising a neologism for the pleasing of men;" now this, in the same, "The innovation concerning the order of the Holy Trinity, has a rejection of the existence itself, and is a denial of the whole faith; and it is likewise impious to bring down the Spirit to creation, and to place Him above either Son, or Father, either according to time, or according to order;" now this, in the discourse to Eustathius, "It is necessary to flee also those changing the succession, which the Lord has handed down to us, as manifestly fighting against impiety, and placing the Son before the Father, and placing the Holy Spirit before the Son." Saint Augustine in his book on the Trinity says, "We say the Holy Spirit of the Father, but not conversely do we say the Father of the Holy Spirit, lest the Holy Spirit be understood to Him as Son. And again, we say the Holy Spirit of the Son, but we do not also say the Son of the Spirit, lest the Holy Spirit be understood to Him as Father." And Gregory of Nyssa in the Against Eunomius, "The Holy Spirit is contemplated with Father and Son, and is numbered with Father and Son, and through Himself He bestows the approach to the superessential light, which is in Father and Son, to all those

partaking." And in the homily on the Our Father, "The Son of the Spirit is not said, because this relative succession does not reciprocate." Cyprian Epiphanius, in a discourse called the Ancoratus, "The Holy Spirit proceeding from the Father, and receiving from the Son, searches the depths of God, announcing the things of the Son in the world, sanctifying the saints through the Trinity, third in the naming; for having gone," he says, "baptizing them into the name of the Father and of the Son and of the Holy Spirit." Observe accurately here the mind of the theologians, that through the succession they say the order, through the divinely handed down arrangement of the three names, through the confession, through the doxology, through the initiation; and they introduce the very Truth Christ as witness to the word. And these things are thus.

8. But lest someone should suppose us to believe order to be only in the divine names, but not at all in the persons, let us say here from the beginning, both that there is order in the divine Trinity, and again that there is not, it is not to deny; that indeed according to transcendence, for not because there is disorder do we say there not to be order there, but as order surpassing the thing; that however, because they think order to be good, but God to be the fullness of every good; and we consider order there, according to the ineffable mode indeed, and whatever He might say concerning Himself through the saints, not what we might give to Him; for it is clear disorder, seeking concerning that order, not waiting for the sign from there, but for us to be defining, in what place those things must be arranged there. According to the essence indeed, how would there be order in the divine? The essence being one and the same, but order demanding prior and later? But according to the three subsistences being, those, and above all we say order to be, this is to preserve for each of the divine persons His own property unmixed and unconfused with the others. For Gregory the Theologian says, in the On the Holy

Spirit, "For the properties must remain unconfused to Father and Son and Holy Spirit, concerning the Godhead, and not confusion also bring the other things into order;" the great Basil in the third of the Against Eunomius, "Those saying the Godhead to be according to order and numbering, we will say that it has been written, 'The first man from the earth earthy, the second man, the Lord from heaven,' first he says the psychic, then the pneumatic; if therefore the later is numbered with the first, the numbered is less honorable than the one with whom he has the numbering, the psychic is less honorable according to you than the pneumatic, and the earthy man than the one from heaven;" and again, the same in the same, concerning the above-mentioned Eunomius thus distinguishes, "Eunomius indeed glorifies the Holy Spirit third in dignity and in order, as if indeed having learned this from the saints; but who are the saints? Or in what words has he made the teaching? He is not able to say." And Athanasius the light of Alexandria, "One principle of the Godhead, and not two principles; for properly monarchy is; and from this very principle is by nature, the Son the Word, not as another principle subsisting by Himself, nor having become from outside of this, lest by the otherness dyarchy and polyarchy be generated; therefore to us according to the Apostle, 'God the Father from whom are all things'; for the Word is from Him generatedly, and the Spirit from Him processionally." And the very wise Dionysius, in the chapter on united and distinct theology, "Theology hands down some things unitedly, and some things distinctly; and it is not right to divide the united, nor to confuse the distinct; following it according to power, there is access to the divine illuminations; and having received from there the divine manifestations, as a certain most beautiful rule of truth, to guard the things lying there undiminished and unchanged and unadulterated." And John Chrysostom the expounder of the tongue, concerning what was said by Abraham to his own servant, "Put your hand under my

thigh, and I will adjure you by the God of heaven and earth," going through this homily he says, "Let the Spirit be proclaimed, let the Only-begotten be exalted, let the Father be glorified, let no one think the dignity to be overturned, if we mention the Spirit first, then Son, then Father; or Son first, then Spirit, then Father; for God does not have order; not as being disordered, but as surpassing order; for neither does God have form, not as being formless, but as being unformed; thus because the divine nature does not have order, not as being disordered, but as surpassing order. I say Father first, not first in order, but in concept; since He is the generator of the Only-begotten, since He is the root of the holy fruit, since He is eternal light, cause of eternal light."

9. Thus therefore the order is preserved of the hypostases by the saints; and not as some fabricate for themselves, arranging the divine persons from above according to procession, so that only the problem might seem to them to be solved; but even if we should grant them altogether what they wish, the arrangement and numbering of the Godhead, and the placing of all the persons of the super-essential Trinity from above downwards both to be and to be contemplated, even thus again in every way, and according to every necessity, even if someone says immediately, even if not immediately, even if proximately even if not proximately, our dogma stands unshaken everywhere and unchangeable; that the Father alone is cause both of the Son and of the Spirit; and just as not from the Son alone is the personal procession to be called, but from the Father alone rather the perpendicular order, or demonstration shows, thus neither from Father and Son does this order and numbering show the Holy Spirit, but from the Father alone to have His existence, whence also the Son, not from elsewhere. Whether the divine persons stand according to order and numbering, as I said, whether these proceed from above downwards having been prayed; whether it progresses from below upwards, whether according to a lateral order, or the Father being

contemplated as intermediate, the things from Him lying on either side, whether extreme and the things following, whether these separately, whether unitedly being conceived from Him, whether at once and both, whether one prior and the other later is conceived, whether someone tries to lead back the causes, or position, or order, or being, or movement, into the Trinity, the Father alone is found to be hypostatically cause of both Son and Spirit; and this is everywhere evident, because both generator alone of the Son by the holy Fathers, and projector of the divine Spirit the Father, having been said in many places is found, but Father of the projector, or cause, is nowhere found having been said; because both the Son and the Holy Spirit, to whom alone the reference is to cause, not also to caused, is believed by all; because both of Son and of Spirit at once, one only and not two causes to be, is the common belief of the whole Church; because both to the Son alone, and to the Spirit alone, but to the Father alone the things following are led back has been agreed by all; because indisputably the Spirit proceeds from the Father; because He is believed to be likewise united to Father and Son; because He is testified to have His existence from the Father alone, not also from elsewhere; because also the connection of the Father and Son is said to be; because also He is found intermediate of both persons; and because indifferently the Spirit personally proceeds from God and Father.

10. But if we should grant altogether the Spirit to be from Father and Son, from the Father through the Son hypostatically to proceed, the following absurdities from this are evident; and these things having been said are theologically opposed, and this dogma meets mouth to mouth all the saints; namely, that not only of the Son, but also of the projector the Father is cause; that the Son indeed to cause alone, but the Holy Spirit also to caused person is referred; therefore there are two causes both of Son, and of Spirit; that the things following are not led back to the Father alone, but also to the Son, of the things following; that indisputably the Spirit

does not proceed from the Father; that He is not believed to be likewise united to Father and Son; that falsely and vainly this connection is said to be of Father and Son; that the Spirit is not ever contemplated hypostatically intermediate of both persons, but only lower than Father and Son; and that differently the Spirit personally proceeds from Father and Son; namely, the same and one person from the Father alone, but not also through the Father; but from the Son, both through the Son and from the Son.

11. But if because the Son is numbered as intermediate between Father and Spirit, someone insists that the Spirit also has His existence from the Son, let him remember that the same things, both are pre-numbered, and are co-numbered, and are sub-numbered, both by the Teachers, and by the Apostles, and by Christ Himself; and it is clear: for now He says to baptize the Lord into the name of the Father and of the Son and of the Holy Spirit; now this, "When the Paraclete comes, whom I will send to you from the Father;" now this, "The Spirit of truth, whom the Father will send in My name." This also the very wise in theology Gregory sets before us saying, what was said a little before that the same things both are pre-numbered, and are sub-numbered, and are co-numbered by Scripture, because of the coequality of the nature. And again, "Let us theologize with Paul, the one having been caught up to the third heaven, sometimes indeed, co-numbering the three hypostases, and this interchangeably, the one guarding the orders pre-numbering, now the same, sub-numbering, so that he might show the coequality of the nature." And again, "To us one God, because one Godhead, and to one the reference of the things from Him has, even if it is turned about; for not one more, and one God; nor one prior, and one later; and it is not cut by will, nor is it divided by power, those things which belong to divisible things, it is possible to receive here." The great Basil in the seventeenth to Amphilochius, "For the name of the Father and of the Son and of the Holy Spirit has been delivered to us; as therefore the Son is

related to the Father, thus the Spirit to the Son, according to the order of the word having been handed down in baptism; if the Spirit is subordinated to the Son, and the Son to the Father, and the Spirit clearly to the Father; what place then does it have, both to be co-numbered, and to say to be sub-numbered, the names having been arranged in one and the same collocation? But what altogether has gone outside of its own nature, being numbered? Delivering Father and Son and Holy Spirit, the Lord did not also deliver with the number; for He did not say one first and one second and one third; nor one and two and three; but He bestowed the knowledge of the holy names of the faith leading to salvation; either let the ineffable things be honored in silence, or let the holy things be numbered piously." And in the eighteenth of the same, placing the sub-numbering to say first and second and third, "Let them recognize the polytheism of the Hellenic error, bringing it upon the immaculate theology of the Christians; for the misdeed of the sub-numbering leads to nothing else, than to confess a first and second God and a third; for they introduce tritheism to us, and now they persuade us to confess the Spirit third." Super-admirable heaven-revealed ones! how from many matters you have released us, by a few words! But if the Spirit being co-numbered only in name third, but sub-numbered, or more clearly to say, being believed third, is a mark of polytheism, not therefore also from the Son personally does He proceed, because He is co-numbered third in the Trinity.

12. But here in the fruitful word, that has occurred to me to consider, how with such clarity of the holy Theologians concerning the Holy Spirit, some have come to such boldness, so as numbering Him only with Father and Son, and thenceforth to insist, that He has His existence also from the Son? Whence has such audacity come upon them? I think from recklessness; from empty glory; from pleasing men; from arrogance, and conceit; from being ambitious to seem superior to all by all, not only of

those now, but also of those ever having obtained a great name in theology. For nothing thus elevates the soul, and easily destroys, as the conceit of preeminence. This has begotten every heresy; this has introduced every madness; because the being rejected by oneself from all is most difficult. For when not even a little is absent, but the deceiver is always present, how is it not terrible?

13. Therefore, and very reasonably, to those suffering this disease, one of the saints says, "Why are you lifted up, O man being clay and naturally subject to decay, and lifted up above the clouds? Consider your nature, that you are earth and ashes, and after a little you dissolve into dust; now boastful, and after a little a worm; why do you lift up boasting, you who are soon decaying? Are you a creature of God? Do not reject the One who created you; have you ascended to a height of wisdom? But He guided you; confess the One who raised you up, so that you may remain firm in the height; do not inquire into deeper things than yourself, and do not examine stronger things than yourself; do not pursue the unattainable, and do not attempt the impossible to reach; know what great things a man is able to do, apart from the synergy with God? Recognize your fellow man, that he is of the same essence as you, and do not through arrogance deny kinship; is that one an ignoramus and unlearned? But the same Creator fashioned both; do not despise unlearned ones, only if he does not fight against the sayings of the saints; for thus you will be safer, and the one falling does not fall quickly; but the one falling from on high will be completely shattered; the one falling from the ground is easily raised up, but the one falling from on high falls irreparably to ruin."

14. The word says, "The proud one is scattered as a whirlwind, and as dust he vanishes, as a bubble he appears, and as smoke he is dissolved;" the excessive spirit, the boastful boldness, the clay self-willed, the dust greatly boasting, the ash naturally corruptible, is he who the Unquenchable one burns, the easily

extinguished stubble, the easily broken lamp, the one mortal by nature, and by elevation, as he thinks, eternal.

15. But he reasonably sets forth thus: "Consider, O man, how fleeting everywhere and utterly changeable is the nature of men; why do you stretch out your neck, tell me? Why do you walk on tiptoe? Why having stood up, do you puff out your chest? You are not able to make a single hair white or black, and as if ruling over all, thus you walk on air? Perhaps wings and feathers are needed for you, so that you might not walk on the earth? What shall I call you, and how shall I refute your madness? Shall I call you ash and dust and smoke and dust cloud? But I have not yet accurately grasped the image; you seem to me to be likened to a pumice stone having been burned; for that also seeming to be something, after compression, and having been scattered, it would not endure a small touch of the hand, it was poured out entirely, and appeared more complete than all ash; and just as bubbles being raised up are easily known, so those planted by vainglory are easily destroyed; a bubble having been raised, having been breathed upon will quickly vanish; and the memory of the proud one is quickly destroyed; he who separates himself from God suffers from pride, and ascribes the words and the accomplishments to his own powers; but just as the one stepping on a spider web having fallen is suddenly poured out, so you fall trusting in your own power; a worm and an ant having grown wings, and having been raised up to a height, immediately become food for others; and the boastful and audacious one having been raised up by conceit, is shown as a spectacle to demons; pride brought down an Archangel from heaven; and a soul having been raised up by pride, pitifully falls from there into an abyss of destruction, and as it were not to have been at all, it perishes; 'The Lord resists the proud,' and who then will have strength to stand against these? 'Every high-minded one is unclean before God,' and who then will be able to cleanse this one? 'How the one exalting himself will be humbled,' Christ

declares, and who will wish to raise up such a one? And concerning what do you think greatly? Are you strong? And because of this? Therefore and because of this you ought rather to be humbled, because you think greatly concerning a most insignificant thing; and a gnat and a fly are bolder than you, and a leopard is stronger; but are you beautiful and handsome? There is a peacock more beautiful than you; do you see? The victory of the bird is not in its feathers; but are you rich? From where? What do you possess? Gold? Silver? Precious stones? This is also the boast of robbers and murderers; but do you adorn yourself, and beautify yourself? And it is possible to see horses being beautified, and harlot women; but do you build houses and inhabit high and splendid ones? And what of this? Many jackdaws have more splendid, and have more venerable dwellings; but are you wise, and through this are you lifted up? It is not of the wise to be lifted up, but rather of infants, and of those at their own mothers' breasts; but do you boast greatly concerning the sweetness of your voice? You will never be able to sing more melodiously than the Swan and the Nightingale; but concerning the variety of art? And is not the work of the Bee wiser than this? What variety, what painter, what geometer is able to imitate the works of this one? But concerning the fineness of your garment? But not thus do spiders conquer you by a great measure; but concerning the swiftness of your feet? Again the primacy is with the Deer and the Gazelle; but do you travel far? But not more than the birds; for these make travel easier for themselves, they do not need provisions, they do not need beasts of burden, but their flight is sufficient for them for all things; this is both ship, and beast of burden, this is both vehicle, this is both chariot; but do you see sharply? But not as an Eagle; but do you hear sharply? But the Hawks hear more sharply; but is your smell sharp? But the Dog surpasses it; but are you resourceful? But the Ant surpasses you much; but do you store up secretly, but not as the Indian Ants. Of all men you think greatly of yourself, and of

the irrational ones you are not much cheaper. Therefore know yourself, and believe, that what we share with the irrational ones, these things we have from Him; what indeed are these? To know God, to recognize His providence, to philosophize concerning immortality, to be pious, to be temperate, to become gentle, meek, humble, superior to riches."

16. These things indeed have been explained rather digressively, but sufficient to show, whence to us the danger has been introduced. But that we may return to the order of the word, if indeed this successive order and sub-numbering did not seem rejectable to the saints, but as a position arose from the dogma, it would certainly be enacted orthodoxly also by us; but what one of them says, as has been explained a little before, "I say Father first, not first in order, but in concept; for God does not have order, not as being disordered, but as surpassing order;" and another concerning the divine persons, "Thus we think and thus we hold, that however these things are of nature and order, this itself alone must be conceded to the Trinity;" and again, "Not one more, and one less God; nor one prior, and one later;" and another, "Now delivering Father and Son and Holy Spirit, the Lord did not deliver with the number; for He did not say, one first and one second and one third, nor one and two and three;" and those placing the sub-numbering not by saying first and second and third, "Let them recognize the polytheism of the Hellenic error, introducing it upon the immaculate theology of the Christians;" and the heretics saying, "To arrange the Godhead according to order and sub-numbering," this has been forbidden to the orthodox; and Eunomius, saying the Spirit third both in dignity and in order, has been driven out of the Church; and the misdeed of the sub-numbering, introduces a first and second God and a third; and another word, to be prior and later in the divine persons is rejected by the order; how shall we say it, that which is hateful to the saints?

17. Observe therefore how all the theologians, as looking to the same both of Son and of Spirit, and guarding the same confession and order, both theologize the Son as intermediate between Father and Spirit themselves, and enjoin Him to be confessed; not thence immediately believing Him to be the cause of the Spirit, but lest the Spirit be thought Son of the Father, and to the Son again this same to be Father, the confession being thus uttered, Spirit, Son, Father; and so that both the procession of the goodness to God, from the Father through the Son to the Spirit towards us to be believed to proceed, and the approach and assimilation of our knowledge, from the Spirit through the Son to the Father to proceed. For just as no one is able to come to the Father, except through the Son, as the Savior Himself says; for through Him is the approach, and the access, and the assimilation to Him; so also no one is able either to conceive, or to say, or to know the Lord Jesus, except by the Holy Spirit; for then partaking we have the love of the Father, and through the Son the grace, and through the Holy Spirit Himself the communion.

18. These things all having been handed down to us, through the Law and the Prophets and the Apostles, both Evangelists and Teachers, we both know and hold, not seeking beyond these. For God being good, and providing for the common good of all, and the benefit of each of us, the things being, and which it benefited us to know, He clearly revealed, but the things not being, and which we were not able to bear, He kept silent. Towards these also let fire be kindled, and let a sword be sharpened, and let a pit be dug, and let a wild beast be brought, and tortures, and torments be inflicted, and death be awaited upon all; it is no concern of mine. Let the corruptible body be carried away; and let everything concerning it, let the wind carry all; let only piety be kept spotless by me. "The Lord is my helper, and I will not fear what man shall do to me;" I will dare to utter the saying of David. Christ is my helper, and I shall be saved. To Him

be the glory, magnificence, and adoration, with His own Father and the Spirit into the boundless ages. Amen.

DISCOURSE XXI.

SPOKEN IN THE SAME PALACE; AND CLEARLY PRESENTING, HOW ONE OF THE CAUSED OF THESE PERSONS IS SAID TO BE PROXIMATELY FROM THE FIRST, AND THE OTHER THROUGH THE PROXIMATELY FROM THE FIRST

1. It has been reported to me by some, that concerning what has been said here to you, concerning the order in the Divine Trinity, you have all been well disposed; but some having come from outside, have disturbed some of you; these indeed proposing this as a great problem, since in the Divine Scripture the Holy Spirit is placed third among the divine persons, therefore just as the first, and the second are considered causes of the third, thus certainly both the Father, and the Son, are said to be causes of the divine Spirit; or just as from the first through the second the third has its being, thus from the Father the Son has been generated without beginning, but through the Son timelessly the Holy Spirit has proceeded; thus indeed it has been reported to me. But that these things have been said vainly by the babblers, both the words having been said here before these days are most faithful witnesses, and moreover, also those now about to be said. But attend to me with accuracy of mind, and be persuaded of the truth, that not every first and second is cause of the third according to existence, nor every third subsists from the first through the second; but neither does the Holy Spirit of necessity, since some of the beings are said to have their being from the first through the second, from the Father through the Son also Himself hypostatically proceed; for neither are the processions of the divine persons subject to natural processions, or orders; but if through the Son the Father is cause of

the Spirit, therefore through the divinity the Father came to the existence of the Spirit; but the theologians assign such a thing to the creatures.

2. Moreover, both the Father with the Son is called a Monad by Scripture, and the Son with the Spirit; and not only the Spirit with the Father; but the Godhead itself as a whole according to nature has been agreed by all to be a Monad, but the whole Trinity according to its persons, of which neither is the nature the cause of the persons, nor are the persons prior to it, nor are the persons superior in causality to it; for there was no time, when either the Monad was without the Trinity, or the Trinity without the Monad, so that either the Monad of the Trinity, or the Trinity of the Monad, might be shown to be the cause, either wholly, or partially. But if also the Father according to His own person alone is called a Monad, both the Son and the Spirit a Dyad, because of their two hypostases, not as if this Dyad had its being from itself is said in relation to something, but because it possesses this in relation to the one Monad, namely the Father; for all things whatsoever the Son and the Spirit have, even their very being, they have from the Father, and not from elsewhere; whence the Monad is theologized, as we hear, cause of monads, before the dyad having been divided, and the Trinity anticipating the dyad; and through this the Monad from the beginning, that is the only projector, having moved to the generation of the Only-begotten, and to the projection of the divine Spirit, extended the existence of the Godhead even to the persons of the Trinity; and we believe the one God to be both Monad, and Trinity, the Monad indeed having been moved on account of the plenitude, but the Dyad having been transcended; for He is above matter and form, in which are bodies; but the Trinity having been defined on account of the perfection, according to the wise in theology and most discerning mind. But if these things are thus, and no one would deny it; and the Monad indeed is moved, but the Dyad is transcended, but the Trinity is

defined, so that the two might not be believed to be the cause of the one, but the one of the two, the Son would not at all be cause also of the Spirit; but if so, not in the divine Trinity, not only the Monad has been moved into a Dyad, but also the Dyad into a Monad again; when indeed the Trinity before the dyad is divided is only triadized, but also quite the contrary before the triadizing is dyadized; nor is there only a Monad there cause of monads, but certainly a Dyad of one Monad; nor is there only a conjunction of those from Him, that is of Son and Spirit to the Father, but also of one to two, that is of the Father to Son and Spirit; and conversely of two to one, that is of the Spirit to the Father and the Son; and I pass over the remaining absurdities born from this, being likened in a small way to the petals of trees.

3. But if someone should also demand the word according to the reason of nature, first no one having a mind tries to demonstrate the things above nature by natural things, and the things above reason by the things under reason; then two indeed from one, and three, and twice and thrice so much could proceed, according to many certain modes; but from two, or more, at the same time for something to proceed, consubstantial with those from which it proceeded, is not possible; wherefore also it has been well said by some, for a child to be generated from two Fathers at the same time is among the impossibilities. But otherwise it is necessary for those choosing to be orthodox, to refrain, so that not every concept conceived by them, even if seeming quite clear, they should already embrace as holding the dogma of truth, unless it should happen to have been clearly declared by the saints; for the reasonings of mortals are timid, and their conceptions are precarious. But it has been written that the faith of the Christians, having been proclaimed to all the nations according to the command of the Lord by the disciples, is neither from men, nor by men, but by the Lord Himself of us Jesus Christ; for He appeared upon the earth and conversed frequently with men, so that no

longer men, according to their own opinions might believe concerning being, making the suppositions occurring to them from certain conjectures a dogma; but being persuaded, that truly God was manifested in flesh, they might believe that alone to be the true mystery of piety, which was handed down to us by the Word and God Himself, having spoken by Himself to the Apostles.

4. But neither is it necessary to spend all one's time on the consideration of only the most transcendent dogmas; since not of all is the knowledge, nor of all the theologizing, nor are we all required these things, nor only thence does salvation accrue to us; but in fear of God, with the meditation of death and judgment, spending the greater part of our life especially, knowing that for this very thing, a natural reason from above and from the beginning has been bestowed upon us by the all-worker God, according to which we are able to distinguish the living from the non-living, the sentient from the non-sentient, the rational from the non-rational, the intelligent from the non-intelligent, the strong from the weak, the just from the unjust, the good from the bad, the immortal from the mortal, the incorruptible from the corruptible, the immutable from the mutable, the invisible from the visible, the incorporeal from the corporeal, the heavenly from the earthly, the eternal from the temporal, the blessed from the wretched, and the divine from the human, so that without any hesitation we may prefer the better things to the lesser. For man, being by nature a rational living being, having a natural power, the rational desire, which they also call the will of the intellective soul, desires, and desiring reasons, and reasoning wills—I say wills, not simply a natural will, but a will concerning something—and reasoning seeks, and seeking considers, and considering wills, and willing judges, and judging chooses, and choosing rushes, and rushing uses, and using ceases from the appetitive inclinations towards that. For no one uses, not having first rushed, and no one rushes not having chosen, and no one chooses not having judged,

and no one judges not having willed, and no one wills not having considered, and no one considers not having sought, and no one seeks not having willed, and no one wills not being rational, and no one reasons not desiring, and no one rationally desires, not existing by nature rational.

5. But with the things concerning us unchangeably being thus, since the most ultimate of desirable things is God of all, and then we all strive to attain Him, no one of all is attained, unless one knows Him as He is of order, or of nature; but rather we are required the works corresponding to Him, and through the transgression of these we go to punishment; concerning the first indeed, we are exhorted by those able to reach the most ultimate; but concerning the second, let it be a common care to all, both to all and to each individually. For theory indeed unbridled might perhaps also run down precipices; but the one knowing with practice, or practicing with knowledge, is a throne and a footstool to God; a throne indeed through knowledge, but a footstool through practice. Life without word is naturally useful, or word without life. There is need of ways of life, not of words; of character, not of cleverness; of works, not of sayings; to say, without doing, is nothing. Those busying themselves with words are many today, but those instructing by works, or even being instructed, are very few; those indeed even saying the necessary things, do not hear themselves, just as the lyres sounding beautifully, do not perceive; but this is an irrefutable syllogism, that through works; since even if we philosophize countless things through words, but do not offer a life better than those outside, the gain is nothing; for they do not attend to the things being said, but they examine what things we might do; and they say, first persuade yourself with your words, and then exhort the others; but if you say countless things to be good in the future, as of things not being, thus we appear to the children having been deceived, your works are more trustworthy to me than the words; and even if they do

not say these things expressly, but they conceive these things and revolve them in their mind, and this to prevent the unbelievers from becoming Christians. Let us therefore hunt them through our conduct, and through their souls let us build the Church always.

6. Nothing is equivalent to a soul, nor the whole world; for even if you should give countless riches for its acquisition, you will not do such a thing, as to entrust yourself to one soul; for the one doing this, becomes according to Paul, and is a member of Christ. But great is that contest, and high the goal, and near to heaven the summit, and are you able to reach to such a great thing? Even of the lesser things possess, and strive for the lower things, and not because you are not able to save the whole world, despise the few; nor by the desire of the great things, draw yourself away from the small things; even if you are not able to reach a hundred, take care of ten; and even if not even one you are strong in, do not despise those ever; even if you are not able to reach five, do not overlook the one; even if you are not strong in the one, do not thus depart, but eagerly persist; even if you do not persuade today, you will persuade tomorrow; and even if you never persuade, you have the reward completed; for God is accustomed to determine the crowns not according to the end of the accomplishments, but according to the intention of the accomplished things. For even the Apostles did not persuade all the existing men, but nevertheless they have the full reward for all. But lest you say that the reason for not being able to save either yourself, nor another, is that gifts such as were given to the Apostles have not been given to you, come, I will show you a more concise path.

7. Tell me what seems to you to be greater, a gift of teaching, or to have the gift to heal diseases? Certainly the latter; and what then? Does this again seem to you to be greater, to give sight to the blind? And than this, to raise the dead? You will certainly say this; if then I show you, that by far greater is the gift, which being possible for you to receive you are not justly deprived

of all these? What is this? Love; this word is not mine, but of the most loud-voiced Paul, saying in the thirteenth of the first to the Corinthians, "But desire the greater gifts;" and further, "And I show you a yet more excellent way;" and whatever follows this saying next; have you seen the greatest gift? Desire this gift, and you will need nothing else for the accomplishment of virtue; but all things will be easy for you, without sweat and labors; this is superior to all the others, as also expelling every passion of the soul, and introducing every virtue into it; this makes you admirable before all, and equal to those having raised many dead. So if it is ever necessary to be confident in the correctness of dogmas, we ought to be bold rather in good works, of which love is the fulfillment of all.

8. Let these things be as you yourself wish, he says, but Gregory of Nyssa, in his discourse to Ablabius, expressly thus sets forth, "Confessing the unalterable of the nature, we do not deny the difference according to cause and caused, by which alone we understand the one to be distinguished from the other; by the one to be believed to be cause, and the other caused; and of that being from a cause, again we name another difference; for one indeed to be proximately from the first, but the other through the proximately from the first." First then I will ask those proposing this, how do you understand this adverb PROXIMATELY, topically? Or chronologically? Or tropically? Or not having the establishment of the word in any concept? If indeed topically, all topical distances, have no place in God; for the divine is infinite, and uncircumscribed; but if chronologically, the always existing things, the always existing things, do not receive chronological extension; but all the divine persons are co-unoriginate and co-eternal; there is nothing there prior chronologically, nor later; if neither topically, nor chronologically, the one indeed to be believed proximately from the first, but the other through the proximately from the first, it remains then to conclude, that through the

difference of the procession of the persons it has been thus said; for one indeed of the beings from a cause is the Son, but the Spirit is said; for to introduce another distinction besides these does not exist; I say this more clearly thus.

9. For if, in one way the Son is generated from there, the Spirit also proceeded in that way, it will also be Son; and if in whatever way the Spirit has its being from the Father, the Son also proceeded in that way, He will not at all be Son; that is, if the Spirit is immediately and directly related to the Father, insofar as He is said, or conceived, to be Father, He will immediately be considered Son and Problem; and if the Son is said, or believed, to be immediately and not proximately related to the Projector, He will immediately be believed Projector and not Son. Whence for the confirmation of this concept, the teacher saying this sets forth the following, so that both the only-begotten might remain unquestionable in the Son, and that the Spirit is from the Father might not be doubted; with the mediation of the Son both preserving for Himself the only-begotten, and not excluding the Spirit from the natural relation to the Father. So since the mediation of the Son does not exclude the Spirit from this natural relation to the Father, or that His being from the Father is doubted, this usage would offer a great handle to those seeking to grasp, that the Son alone indeed is proximately from the Father alone, but the Spirit does not proceed proximately from Him, and through this also from Him; but since no one doubts that the Spirit is from the Father, as also seems to this teacher, and in this usage, and the mediation of the Son in no way excludes His natural relation to the Father, it has been shown plainly then, that this "proximately" confirms the Son's hypostasis to the Father topically, just as the "proximately" confirms the Spirit's to the Father.

10. But thence the distortion of the usage arises, that this theorem, owed to be considered only according to mode, some understand according to place, and what is said concerning the

two, I mean Son and Spirit, is believed to be said concerning one person only, the Son; intentionally as if forgetting, that there are not two causes; and two beings from causes, not one. But he wishes to show these things, that the Holy Spirit, both by Himself is conceived and believed to be from the Projector, but not from the Father; but through the proximately begotten from the Father Son, also from the Father. Just as therefore also the Son, both by Himself is believed and conceived to be from the Father, but not from the Projector; but through the proximately proceeding from the Projector Spirit, also from the Projector. So just as the Son is immediately from the one generating, but not immediately from the one projecting, but through the projected, so also the Holy Spirit, immediately indeed from the projector, but through the Son also from the one generating; and in this way also the Holy Spirit is said to be connected through the Son to the Father, and the Son through the projected to the projector, the Father being said to be immediately related to the Son, and the Projector being proximately attributed to the projected. For neither is the Son alone from a cause, and the Holy Spirit not from a cause, so that the proximately might be understood only concerning the Son, but not also concerning the Spirit; but this phrase of being from a cause, is said commonly concerning both persons. As therefore the Son is related to the Father, thus also the Projected is related to His own Projector; immediately indeed each. But if someone also calls the Projected of the Father, he will say it through the Son; and if the Son of the Projector, certainly through the Spirit. But if not immediately also the Spirit is from the Father, but mediately, this mediately necessarily makes two causes of the Father, both the mediating, and the one causing it. For if just as the Spirit is from the Father, thus also from the Son hypostatically proceeds, it would not be the same, from one indeed, proximately and immediately, but from the other, not proximately, and immediately; for it will have a distinct causing person, and it is not indifferently produced

this from one; but also from distinct persons, and it will have different procession. Just as the procession from one alone, by its unalterable nature, witnesses to its own identity and simplicity, so also the altered procession from two, accuses its own otherness and duality.

11. Further, if the same is both Father and Projector, the Son indeed of the Father, but of the divine Spirit Projector, and the Son, Son of the Father; and the Spirit, Projected of the Projector; and these are names of immediate relation, and simultaneous with the nature; for the Father is Father of the Son, and the Son Son of the Father, and the Projector Projector of the Projected, and the Projected Projected of the Projector, and none of the relative terms is said through some intermediary, how shall we grant the Spirit to be hypostatically projected from the Father through the Son? Or through the Spirit, the Son to be generated from the Father hypostatically? But it would have been said according to mode. Whence even if someone should say perhaps by hypostasis alone, not by place, nor by time, the Spirit does not proximately proceed from the Father, I know, that this cold apology is infinitely worse than that bold absurdity; and this seems both to those participating in some way, and to those theologizing to the utmost; for if it is altogether absurd, to extend the Spirit from the Father according to place, or time, much more is it most absurd to attribute this by hypostasis. Whether then according to essence, someone will say, or according to hypostasis, or according to dignity, the Spirit not proximately and immediately proceeding from the Father, this, he says, distances Him from the Father's hypostasis, but the Son is constantly connected to this; and the proof is at hand. For every person, having its being proximately, and immediately, and by itself from someone, is closer, than the one not proximately, nor immediately, nor by itself having obtained being from the same person; which is; and the reverse is evident; that every person not by itself, nor proximately, nor immediately, but through a mediator,

having being from someone, is further, than the one acquiring being immediately, and proximately, and by itself from the same person; if indeed according to essence further, the insult is referred to the essence; but if mediately according to dignity, certainly to the dignity; but if in some way separated by hypostasis, to the hypostasis of the person thus being separated; and there is no other way to escape the absurdity concluded from this phrase, unless someone only reasonably proposes the difference of the procession of the caused persons, according to which one indeed of them is generated from the Father, but the other is projected hypostatically.

12. But it is necessary in addition to these to consider that also, how if the first distinction among the divine persons is according to cause and the one from a cause, the second demanding another difference, would not be according to the first; it remains therefore according to the different processions, as I said, for there to be another distinction. For since the name of the Father, preceding our ears, immediately introduces the Son; but the Spirit not Son, but Projected; and He does not have a Father, but a Projector, just as therefore also the Son does not have a Projector, but a Father; it would then be necessary, with the Spirit being conceived as preceding and mediating, for Him to be referred to the Father; and with the Spirit likewise being conceived as preceding and mediating, also the Son would be referred to the Projector. Otherwise, either the Holy Spirit proceeds from Father and Son hypostatically, or indifferently He proceeds from both, or certainly differently; if indeed you believe Him to proceed not indifferently thence, since according to you the Father and the Son are the cause of the Spirit indifferently by themselves, cease to say Him to proceed, from one indeed proximately, but from the other not proximately; but if having accepted that He exists differently also from the two persons, since you say two causes of the Spirit, the not proximate, and the proximate, then it is necessary to believe the Spirit also to subsist differently from these, and

proclaim openly to all two personal processions of Him; but if the precipice is evident from both sides, flee the danger, O man; but one flight from this is, to believe the Spirit to proceed personally from the Father alone.

13. But according to cause and caused, we confess an order in the divine persons, he says, by which alone we believe the one to be distinguished from the other, as the Nyssan theologized; which, since this distinction is said only according to the cause, and the one from the cause, it is necessary by every means, either for there to be one cause, and two from the cause, as is believed by the orthodox, or for there to be two causes, considered by themselves, as someone perhaps might suppose, and those from the cause; since the Trinity is of persons, not a tetrad is God; but it has been forbidden to all for there to be two causes; if therefore the cause of the Spirit is the Father, this is what is confessed by us.

14. Again, if according to the cause and the one from the cause the one is distinguished only from the other, it is altogether necessary neither for the Son to project the Spirit personally, nor for the Spirit to generate the Son hypostatically; for just as the cause could not become from a cause, so indeed also the one from a cause could not become cause.

15. Again, if as proper here the cause is assigned to the Father, and the one from the cause has been defined to the Son, and by these alone these persons have been distinguished from each other, neither would the Son be cause, as neither is the Father in any way caused; but if this, neither is He necessarily Projector. But if also the Son with the Father is cause, not therefore is the being cause a property of the Father and the teacher is shown to be false saying, the Father indeed to be distinguished by being cause alone, but the Son by being from a cause alone; but if he speaks truly, as indeed the clear herald of truth speaks truly, those saying, not the Father alone cause, but with Him also the Son, do not speak truly.

16. Moreover, if the Son, being caused from the Father, is cause of the Spirit, neither is the being cause only in the divine persons, nor the being caused only caused, but also in the cause there is something caused, and in the caused there is something cause; and there are two different causes in the divine Trinity, and two immediately differing from this; therefore one is both from the cause and cause, and the Son also is cause of the Spirit, if He is only from a cause. But if these things are thus, remove the according to place, and according to form remove the shaped, and the successive, and the intermediate; and immediately it will be clear to you, the proximately and not proximately, and the order and sub-numbering according to straight line from above to below, that all these things are topical, and chronological, and indicative of distances; but the order according to cause, as I said, is formless in all things, and without arrangement; what necessity is there, that in the order according to cause, the Father indeed is first in relation to the Son, and the Son second from the Father, so that also the Son is first in the same order in relation to the Spirit? And the Spirit second from Him? And two persons first, and two persons second, are confessed in the divine persons, which is blasphemous?

17. Because also the examples concerning God, according to their weakness, wish not to be understood according to order in the Trinity; such as the root, the branch, the fruit; the gushing forth, the spring, the river; the sun, the ray, the light; and such things. But it is entirely vain, to take the analogy of the things below, for the things above, because also to believe analogically altogether is not possible. Where in the canonical Scripture, as the beginning of faith, has it been written thus? Or in what usages of teachers, as the establishment of dogma, that the Holy Spirit according to the order of the caused and causing in relation to each other proceeds from the Son? Further, even if we theologize the Spirit as being from the Father alone, the order according to cause and caused in the divine Trinity, which is proclaimed above all, we

do not at all separate from the relation which is said as to something; but in whatever way we refer the Son to His own Father, in the same way also we refer the Spirit to His own Projector, or Projected, according to the relation to something; and asserting the order according to cause and caused, we do not deny the difference according to the relations to something; and just as according to the order of the causes to those from them, according to which we say the same God and Father to have been placed before as Projector of the Spirit, not separating these from each other by distance, but conceiving the cause before the caused, as concerning the Father also the heaven-revealed one says, in the first against Eunomius; "Much different is the order of names in God, and different the pre-eternal existence of the persons; and the so-called innovation whenever it occurs, is concerning the order of names, not concerning the existence of the persons, being beyond every conception and every innovation." So not thence does anyone have to be justified saying, since the Son indeed is said to be immediately and proximately from the Father, but the Holy Spirit from the Father indeed, but not immediately, nor proximately, but through the proximate, that is the Son, therefore He is said to proceed hypostatically from the Father and the Son; since also concerning the theologizing one saying the proximately, and the others, sometimes indeed the Father is said to be intermediate between the Son and the Spirit, sometimes indeed the Son intermediate between the Father and the Spirit, sometimes indeed the Spirit intermediate between Father and Son, now indeed, not being cut off from the Father by any distance, now indeed not being separated from His divinity; and here indeed, He proceeds proximately and by Himself from the Father, there indeed, He Himself is received second from the Father; and elsewhere indeed, He is connected indivisibly to the Father, elsewhere indeed, He is related thus to the Father, not as to be mixed with Him; moreover also, He is subordinated to the Father,

not sub-numbered; and He has His being explained both from the cause, and connection with Father and Son; for all know the connection of those being connected to be intermediate; and the intermediacy of the Trinity would be preserved thence also, even without the Son being the cause of the Spirit.

18. For immediately Gregory of Nyssa himself in the "Against Eunomius," says, "The Holy Spirit is not separated from the Father either by distance, or by otherness of nature, or by the only-begotten." And in the "On the Divine Names," all the persons of man do not have their being from the same person according to the proximate, as there are many and different relations both in the caused and the causes; but it is not thus in the Holy Trinity. And in the "On the Divine Place" John of Damascus says, "The Holy Spirit is God; a sanctifying power hypostatically proceeding indivisibly from the Father, and not resting in the Son." And in the twelfth chapter of his dogmatic works, "The Holy Spirit is God, intermediate between the unbegotten and the begotten, and connected to the Father." And Gregory, having the surname from theology, in the discourse concerning the Holy Spirit, "The Holy Spirit," he says, "proceeds from the Father; insofar as He proceeds thence, He is not a creature; insofar as He is not begotten, He is not Son; insofar as He is intermediate between unbegotten and begotten, He is God." And in his Syncretic discourse, "But the nature in the three is one, and the union is the Father, from whom and to whom the subsequent things are referred, not as to be mixed, but as to be connected." And in his own words, "As if you hear concerning Son and Spirit, that they have the second things after the Father from God, thus I bid you to conceive the words of deep wisdom, that it ascends to one root, it does not cut the Godhead." Both the great Basil, in his letter to his brother Gregory, "And whoever would truly receive the Son, will have Him from both sides, on one side indeed His own Father, on the other His own Spirit, being implied." And in the chapters to the holy

Amphilochius, "The Holy Spirit," he says, "is said to be with the Son, with whom He is indivisibly comprehended, but He has His being explained from the Father's cause, whence also He proceeds." And again in the same, "If the Holy Spirit is subordinated to the Son, and the Son to the Father, also the Spirit obviously to the Father." And it is a wonder how also Thomas the teacher of the Latins in the thirty-second question of the first of his theological works, thus sets forth: "For with the Holy Spirit being removed, who is the connection of the two, it would not be possible for the unity of connection to be conceived in Father and Son; therefore all things are said to be connected, through the Holy Spirit; for with the Holy Spirit being supposed, it is found whence it is possible for the Father and the Son to be said to be connected."

19. So not because of the immediately and not immediately, and proximately and not proximately, and through intermediacy and extremity, the Holy Spirit is said to proceed personally from the Father and through the Son; for beyond all intermediacy and extremity, both the intermediacy and the extremity are in the divine persons; and the intermediate and the extreme, and proximate and immediate, and whatever is similar to these, is according to essence in the Godhead; for there is no difference of essence there, neither according to quantity, for the divine is immeasurable; nor according to quality, for it is without quality; nor according to glory or power or energy, for the glory and the power and the energy are one; and there is no difference neither in these, but not even contrariety, or alteration; nor according to anything else, but only by the hypostatic properties the divine persons are distinguished from each other, and the three are one, and the one three; and as the one is three, and the three are one paradoxically and supernaturally, so also the intermediate in the three is extreme, and the extreme intermediate; wherefore also each is beyond intermediate and beyond extreme; for also beyond the three, the one and three, both according to the where

and simply, and according to the is and beyond the is, beyond conception, not according to diminution. For the extreme conceived in these is not thus, as to contend, either with the other extreme, or with the intermediate of the two, but each of the three is related thus to each of the other two, as to itself. For whether someone should say the Father, He connects also both the Son and the Spirit, wherefore also the Father is the union of both, and as union intermediate; but the Son, both as consubstantial with the Father and the Spirit, and as intermediate between unbegotten and proceeding, that is as begotten; but the Spirit, intermediate between Father and Son, both as consubstantial and co-glorified with both, and as intermediate of procession and begotten; that is as proceeding.

20. And in addition to these, because the Spirit is from the Father, this is the same with the Son; and because He is not Son, this He has according to the Father; just as therefore also the Son, because He is from the Father, this He has according to the Spirit; and because He is not projected, this He has according to the Father; likewise indeed also the Father, because He is not projected, this is the same with the Son; and because He generates, this He has according to the Spirit; for all things are connected to each other beyond word, or rather they subsist; because the one having said the Spirit, has comprehended in his mind both the Father and the Son; and the one receiving the Son, has not separated the Father and the Spirit; and the one conceiving the Father, conceives both the Son and the Spirit together with Him. For it is not possible to conceive division, or separation, or an intermediate between Father and Son, or between Father and Spirit, or between Son and Spirit; and indeed the intermediacy and extremity conceived in the divine Trinity are more like the intermediacy and extremity of three circles, of the same containing circle, being inscribed, and touching its circumference, touching and being connected to each other equally.

21. This theorem has been elaborated by the holy Maximus; which someone saying is exceptional of the circular theorems, would not err in the appropriate word. And now it is not possible to find an evident example, or theorem, showing the order, or relation, or even the hypostatic pre-eternal procession of any of the persons in the super-divine Trinity; but nevertheless many things dimly, or somehow able to image the thing being said, of which some we gather from Scripture, others from the holy Teachers, just as indeed also the present one; but others also we discover from the very nature of things or concepts. But if because of some dissimilarity of the examples someone should try to reject them, no example would ever be possible, much less of the Trinity above all. These things also you having received from the example as much as is useful, leave the rest. For leave the form, and the distance, and the topical movement to the formed things, and those moving circumscribedly in topical distance. Because whatever middle of the circles someone should take, the remaining are conceived as extremes, of the one having been taken immediately; and because each of them, both as middle and as extreme is able to be conceived; and because whatever someone should conceive as middle of the remaining, imagining each, he has not departed from either. Set these as symbols, of the intermediacy and extremity in the divine Trinity. For taking each of the three persons of the Godhead as middle, you will immediately find the remaining as extremes; and each is thus both extreme and middle; and even if you conceive all as extremes, they do not depart from each other; and even if you consider two as middles, you find the same also as extremes; and even if you imagine one of these three, also the remaining have shone around you with Him.

22. Thus then as it is believed, and conceived, and said by the saints, the Father, the Son, and the Holy Spirit being both middle and extreme in relation to each other, let us hasten to the

purpose of the discourse, that the immediately and mediately, and proximately and not proximately, and intermediately and extremely, and such things, not as indicative of time, or divisive of nature, or extending of topical position, or demonstrative of quality, or signifying of quantity, or defining of distance, or indicative of form, but all things in a manner befitting God, and according to which way, as I said, it has been theologized by the theologians, and according to how it is most fitting to be received for the blessed Trinity; and as the holy Augustine has declared concerning this it must be passed over, saying in the "On the Trinity" "Nor do I understand God insofar as I am able; without quality, good; without quantity, great; without time, creator; without position, present; without form, holding all things; without place, wholly everywhere; without time, eternal; without any change in Himself, making the mutable things." And correspondingly; "For of the highest Trinity, there is altogether no position with us, nor removal, but making the positions and removals of the things after it, we neither posit it, nor remove it; for beyond every position is the perfect and uncaused cause of all things; and beyond every removal is the superiority of the one simply having been released from all things, and beyond all things;" to whom be glory, to whom grace, to whom unoriginate, ineffable, and boundless power. Amen.

PART TWO

ON THE PROCESSION OF THE HOLY SPIRIT, THAT IS THAT HE PROCEEDS FROM THE FATHER ALONE AND NOT FROM THE SON AS THE LATINS CLAIM

Joseph Breynnios, a prominent Orthodox theologian, was a key figure in defending the Orthodox faith during a time of significant theological and political challenges, particularly in the context of Latin and Eastern theological disputes. His works and actions, including his engagement with figures like Maximus and Roman envoys, reflect a deep commitment to Orthodox doctrine, especially concerning the nature of the Church and its relationship to the wider Christian world. Breynnios is known for his firm stance against Latin theological innovations and his advocacy for the preservation of Orthodox traditions and ecclesiastical unity.

DIALOGUE I.

JOSEPH BREYNNIOS DIALOGUE WITH MAXIMUS THE LATIN-MINDED ONE, OF THE ORDER OF HERALDS. IT TOOK PLACE CONCERNING RENOWNED CRETE; IN THE HEARING OF THE WHOLE METROPOLIS

1. Opening Exchange (on life, knowledge, and method)

Maximus: Greetings. — **Joseph:** May it be so. — **Maximus:** How are you? — **Joseph:** I am consumed by old age. — **Maximus:** I inquire after your soul. — **Joseph:** I desire, I reason, I will, I seek, I consider, I judge, I choose, I hasten, and I use. — **Maximus:** What do you *do*, I say? — **Joseph:** If you speak thus, I am silent. — **Maximus:** Instead of *asking*, I used *saying*. — **Joseph:** I see, I hear, I speak; you see. — **Maximus:** And what were you doing? — **Joseph:** One thing at one time, another at another. — **Maximus:** Before this present inclination? — **Joseph:** I was meditating. — **Maximus:**Concerning what? Tell me. — **Joseph:** Concerning my departure. — **Maximus:** What are you saying? — **Joseph:** I am now answering. — **Maximus:** What do you will? — **Joseph:** To be well, cheerful, fortunate, glorified, and saved. — **Maximus:** And what do you seek? — **Joseph:** Immortality. — **Maximus:** What did you say? — **Joseph:** What I announced.

Maximus: What do you possess? — **Joseph:** What I have. — **Maximus:** What do you say? — **Joseph:** *Word.* — **Maximus:** And I say this? — **Joseph:** At one time one thing, at another another; sometimes even the same. — **Maximus:**What is *what*? — **Joseph:** *What.* — **Maximus:** What is there? — **Joseph:** What is not elsewhere. — **Maximus:** And what is not elsewhere? — **Joseph:** What is in another place. — **Maximus:** Whence? — **Joseph:** From somewhere. — **Maximus:** Where? — **Joseph:** As with you—or *where*. — **Maximus:** For what grace? — **Joseph:** Of need. — **Maximus:** How are you? — **Joseph:** As I have become. — **Maximus:** Are you healthy? — **Joseph:** You see. — **Maximus:** How did you become? — **Joseph:** Brought from non-being into being. — **Maximus:** And now what do you become? How is your holiness? — **Joseph:** Enslaved by passions. — **Maximus:** Look. — **Joseph:** At what? — **Maximus:** Hear. — **Joseph:** I have heard. —

Maximus: Do you hear? — **Joseph:** And I see. — **Maximus:** Do you know? — **Joseph:** I perceive. — **Maximus:** Do you understand? — **Joseph:** In part. — **Maximus:** Do you attend to what is being said? — **Joseph:** And these things are clear to all. — **Maximus:** Do you consider what these things intend? — **Joseph:** Not least.

Maximus: How does paternity subsist? — **Joseph:** What now is has been spoken of. — **Maximus:** By whom? — **Joseph:** By those who heard. — **Maximus:** Has anything been announced? — **Joseph:** Countless things. — **Maximus:**Whence? — **Joseph:** From where it has been. — **Maximus:** When? — **Joseph:** *When.* — **Maximus:** What do you define? — **Joseph:** *What.* — **Maximus:** Why? — **Joseph:** *Because.* — **Maximus:** Grant pardon. — **Joseph:** When did I not grant it? — **Maximus:** Repentance. — **Joseph:** May I obtain it. — **Maximus:** Bless. — **Joseph:** What shall I curse? — **Maximus:** Pray for me. — **Joseph:** Whom have I ever cursed? — **Maximus:** Health to you. — **Joseph:** The giving of this is not yours. — **Maximus:** Go in peace. — **Joseph:** What you do not have, how do you bestow? — **Maximus:** Have you come? — **Joseph:** A question of one not seeing. — **Maximus:** Did you not depart there? — **Joseph:** Yet elsewhere. — **Maximus:** Are you going? — **Joseph:** The answer is superfluous. — **Maximus:** You have come well. — **Joseph:**Whence do you know? — **Maximus:** May you depart well. — **Joseph:** Whether thus or not, it is not yours to know. — **Maximus:** I pray this good for you; I do not declare it. — **Joseph:** Then you speak obscurely. — **Maximus:** Following divine guidance I speak thus. — **Joseph:** I know; yet the future is plainly not plain.

Maximus: Do you command? — **Joseph:** Exhort the clearer things, and accept both—to receive the whole; for he who commands, commands in himself. — **Maximus:** I entreat. — **Joseph:** Of the one entreated? — **Maximus:** How do you stand? — **Joseph:** Uprightly. — **Maximus:** Where? — **Joseph:** On the earth's surface. — **Maximus:** Do you sit or move? — **Joseph:** Both. — **Maximus:** How? — **Joseph:** One with the flesh, the other with the

soul. — **Maximus:** Is standing first, or motion? — **Joseph:** Abiding. — **Maximus:** Who are you? — **Joseph:** I say—for you rightly know who I am—neither wholly, nor not at all. — **Maximus:** What then are you? — **Joseph:** Joseph Bryennios, conversing with the mind. — **Maximus:** You know many things. — **Joseph:** More than I know I do not know; I err. — **Maximus:** When will you die? — **Joseph:** *When.* — **Maximus:** And when do you live? — **Joseph:** When I do good.

Maximus: You have spoken excellently; yet tell the questioner: what exists prior to each? — **Joseph:** That which always exists in each—more so. — **Maximus:** Demonstrate. — **Joseph:** Not all knowledge is demonstrative. — **Maximus:** And how do you know what you know? — **Joseph:** Some things by demonstration, others without; for it is impossible to know all things demonstratively. — **Maximus:** Will you explain how, or leave it to bare reasoning? — **Joseph:** As sense, without demonstration, knows sensibles—and better than by demonstration—so the intellect by simple intuitions, applying itself to sensibles and intelligibles, knows their nature without demonstration; from these it composes axioms, showing prior from posterior, and universal from particular.

Maximus: So you cannot demonstrate what is prior? — **Joseph:** I both know and have demonstrated. — **Maximus:** How do you not contradict yourself—saying not all knowledge is demonstrative? — **Joseph:** Because what is, is not all knowledge. — **Maximus:** What did I ask before, and what did you answer? You did not answer according to reason. — **Joseph:** I signified the prior through the other, leaving it to be understood from without. — **Maximus:** Whence did you see this? — **Joseph:** From signs. — **Maximus:** Do not many sign-sayings prove false? — **Joseph:** No: what is a sign *simpliciter* cannot be otherwise. — **Maximus:** Is there knowledge of what is not? — **Joseph:** It is impossible to know what is not. — **Maximus:** How then do you know what is not—that it is

not—and whence? — **Joseph:** From the being of what *is* and comparison; not that it *is*, but that it *is not*.

Maximus: What is the beginning of knowledge? — **Joseph:** *Nous* (intellect). — **Maximus:** Which? — **Joseph:** Our own. — **Maximus:** You ought to have answered otherwise. — **Joseph:** And how did I not answer what you intended? For one may have a response ready for external discourse, not always for the internal. — **Maximus:** Who is the "external discourse"? — **Joseph:** The uttered (spoken). — **Maximus:** Did you answer the uttered discourse? — **Joseph:** No, but as the uttered question demanded.

Maximus: Are you able, when asked, to answer? — **Joseph:** Not all things; only those well-defined according to the inquiry. — **Maximus:** Therefore should not every question be asked according to its inquiry? — **Joseph:** Certainly; yet not everything asked must be answered as to each. — **Maximus:** Why? — **Joseph:** Because not every matter admits of *per se* demonstration; each is proved from its own principles. — **Maximus:** Do sciences not share with each other? — **Joseph:** Yes—according to common axioms, not according to subjects. — **Maximus:** If I ask a geometric theorem musically, will you not answer musically? — **Joseph:** Perhaps according to reason, yet dimly—analogically. — **Maximus:** Clarify. — **Joseph:** You said: a point added to a point makes nothing more; the indivisible added to the indivisible yields no distance, as if nothing to nothing; thus a unit multiplied by itself makes no more than itself; much more then a *sound* added to a point, or a *beat* to a unit, will not readily yield a numerical or musical theorem.

Maximus: How does the magnet attract iron? — **Joseph:** The account is beyond us and beyond demonstration. — **Maximus:** Why? — **Joseph:** Some problems are manifest and known, escaping inquiry—why fire burns and water cools; others are entirely insoluble to men and known to God—or even to Angels—such as: how did God, when He did not exist, make Himself? Others are intermediate—e.g., why chaff retains heat and snow cold; such

solutions shift and change if pressed into dispute. What you ask belongs among the insoluble for us. Of necessary questions, difficult answers are difficult.

Maximus: What is the principle of discourses concerning God? — **Joseph:** Truth. — **Maximus:** Why? — **Joseph:**Because she is queen of the virtues, in word and deed. — **Maximus:** What is the canon beyond the earthly sphere? — **Joseph:** If we scarcely conjecture things on earth—those grasped with our hands—how shall we readily investigate heavenly things? Yet we must meditate on what concerns us. — **Maximus:** What is the meditation of death? — **Joseph:**To be separated from vanities at every moment. — **Maximus:** Why do you not write, being able to answer so readily and verbatim? — **Joseph:** As much as I will, I cannot; and as much as I can, I do not will. — **Maximus:** Why propose such things under assumed humility, while nearly all who know you esteem you among the ancient luminaries of the Church? — **Joseph:** I wished to *be* something great (and it is needful to *be*, not only to seem). The ancient teachers of truth, vessels of the Spirit, spoke and wrote from overflow; we pilfer here and there and patch together. — **Phocas:** What are you saying, Father? God speaks through you—we believe. — **Joseph:** From a friend praising me I do not accept testimony; that of enemies is often more to be trusted. — **Maximus:** Good. — **Joseph:** May I find it. — **Maximus:** God knows. — **Joseph:** Most true. But let us leave this contentious prelude. If anything from our previous meeting on the procession of the Holy Spirit remains with you, propose it. Today you yourselves have occasioned my present manner, putting forward unexercised, foreign, and jesting questions—unworthy of men of reason.

Phocas: Excellent. Let our conversation be on this matter for which we have come. We yield you the first place; begin and ask as you will. — **Joseph:** With God as guide, I ask first: for what purpose have you undertaken so long an overseas journey—

whether to apologize for your errors and repent for past things, or to call us to the same destruction? If the first, you have come well —thanks be to God who has brought you to the truth. If the second, know you have labored in vain: we will not prefer you to the Saints, nor the uncertain to the secure, nor Rome to Christ—*away with it!*

Scaranus: Do you answer with severity, making our concession to let you speak first a pretext? I said: ask about the Spirit, not our purpose. — **Joseph:** Then I ask concerning the Holy Spirit. Is the Father alone the cause of both the Son and the Spirit, or not alone? — **Maximus:** Of the Son, indeed, alone; of the Holy Spirit, not alone. — **Joseph:** I asked one thing; you answered another. Answer plainly: Is the Father alone the cause of both Persons, or not alone? — **Maximus:**Not alone. — **Joseph:** Then are the Son and the Spirit two causes in the divine Trinity? — **Maximus:** *Alone.* — **Joseph:**Then it follows that the Spirit proceeds from the Father alone. — **Maximus:** What prevents us from believing the Son to be alone the Son's cause—God and Father—but of the Spirit, not only He, but with Him the Son, inseparably co-existing by nature? We do not posit two Fathers nor two Projectors to introduce two causes. As we believe the one God and Father to be one Father of the one Son, so we confess the Father and the Son to be one Projector of the one Spirit.

Joseph: Then "one" other than the one Father is Projector, as "one" other than the one Son is the Spirit; thus two causing Persons in the Trinity and two caused Persons are posited. — **Phocas:** Explain more clearly. — **Joseph:** I have spoken clearly, and all have understood. I will not proceed otherwise unless you state and answer: concerning the Persons of the divine Trinity, which do you confess—that *one* Person alone is the cause of the two; or that *two* Persons alone are the causes of *one*; or that *one* Person is cause of two, and *two* Persons are cause of one? If one Person alone is cause of the two, write this confession in your hand before

witnesses, and we account you of one faith. But if two Persons are the causes of one—if you speak truly—then those theologians who speak concerning the super-divine Trinity that the Father is the *one* cause are liars. Who are these? **Saint John of Damascus**: "And the Spirit, not as from Himself, but as through Him, proceeding *from the Father*; for thus alone is the Father." **Saint Cyril of Alexandria**: "With us, the **Father** is the cause of both Persons." **Saint Gregory the Theologian** on the Holy Spirit: "*One* God with us, referred *as cause* both of Son and Spirit." Do you see? "One cause to whom both Son and Spirit are referred" as God is with us; conversely, unless both Son and Spirit were referred to *one* cause, the Trinity would not be "one God with us."

Therefore, if, as you say, *not one* of the two but *the two* are causes of the one, then all these Fathers must be lying and misleading the sound. We, persuaded by them, reject those who say there are two causes in the Trinity; truth is dear. I marvel at the nation of the Latins: one Person you call cause of one; the same one, the only cause of two; and two Persons, cause of one! Alas—whither shall one turn from such contrariety?

We, the Romans (i.e., the Orthodox), find the Holy Spirit in divine Scripture countless times "brought forth," yet nowhere "proceeding hypostatically from the Son." What Scripture silences from eternity, we honor by silence. It is equal audacity to consign to silence what God has proclaimed, or to proclaim what He has consigned to silence.

Maximus: These things do not seem thus to Thomas Aquinas. — **Joseph:** I see Thomas (do not be disturbed) deviating in many matters and especially in what he concludes concerning the Most Holy Spirit, as appears in his chapters against us. He is convicted of blasphemy, saying the divine essence to be visible; he grafts Platonic ideas into the divine nature; he identifies essence with power and energy in God; and again essence with person; he posits **five** characteristics yet **four**relations; he teaches the Spirit

proceeds both immediately and mediately from the Father; he even inscribes many of the saints among the Nestorians. For example: *Summa* I, q.12: "God is seen only through some illumination of the very shining first principle"—which implies visibility of the essence; but we hold the divine essence to be invisible. Again, "It is necessary to posit ideas in the divine intellect of all things known by God." In q.26: "In God there is no power or energy besides His essence." In q.30: "In the divine Persons, essence and Person are the same." In q.32: "There are five notae in the Persons: unbegottenness, paternity, filiation, common spiration, and procession; of these four only are relations; unbegottenness is not a relation." He adds: "There are four properties only; for common procession is not a property, being predicated of two; but there are three *personal* properties—paternity, filiation, procession." In q.36: "The Holy Spirit proceeds both immediately from the Father, insofar as He is from Him, and mediately, insofar as He is from the Son." And again: "The denial that the Spirit proceeds from the Son was first introduced by the Nestorians; Theodoret, and many with him—including Damascene—followed." Such things Thomas sets forth. Let every Orthodox attend.

Scaranus: I give thanks to Christ our Greatest Lord, now encountering your virtue. For many years I have sought solutions to our differences. Tell me first: is only the question of the procession of the Holy Spirit to be corrected between us, or also other matters? — **Joseph:** In many other things we differ, especially these seven. — **Scaranus:** Alas! He used to say only one was of theology. When will these be corrected, when so much time has not sufficed for one? Name them; why are we separated because of them? And how could they be corrected, if at all?

2. The Seven Matters on Which We Differ

Joseph: I will speak readily, clearly, and concisely.

1. Unleavened bread in your liturgies, in place of leavened.

2. Single immersion in Baptism, as though triple immersion were not necessary.

3. The belief in a **purgatorial fire** for every sin after death.

4. Eating strangled animals and blood without fear.

5. Fasting on the Sabbath, unwillingly with the Jews —which is unlawful.

6. Altering the canons of the holy Apostles and the seven Ecumenical Councils.

7. Simony: boldly granting ecclesiastical orders and absolutions for money.

We are separated from you for these—not by self-will (God forbid), nor from contentious desire for rule, but by following the canons of the all-renowned Apostles and the traditions of the seven Ecumenical Councils.

Scaranus: Whence these determinations? — **Joseph:**

On (1) Unleavened bread: The **Seventh Ecumenical Council** decrees: "If anyone introduces leavened bread *and*salt into the Offering, or if anyone offers unleavened bread, let him be anathematized." **Saint Basil the Great**, in his commentary on the divine liturgy, teaches that the elements signify the Lord's perfect humanity—unleavened the flesh, leaven the soul, salt the mind—hence we name the Lord's Body both unleavened and ensouled; and all the senses are fulfilled in the sacred offering: sight (unleavened), smell (leaven), hearing (fire), taste (salt), touch (water). **Saint John Chrysostom**, in his commentary on John and elsewhere, notes that the Lord, before the Jewish Passover, delivered His own Passover and instituted the new sacrifice ("Do this in remembrance of Me"), superseding the shadow with the truth; to persist in unleavened bread as a Judaizing sign is akin to circumcision after Christ (cf. Galatians 5).

Maximus: Enough on the first. — **Joseph:**

On (2) Triple immersion: Apostolic Canon 47: "If any bishop or presbyter does not perform **three baptisms of one initiation**, let him be deposed." **Saint Basil** to Amphilochius (ch. 27): "That a man is baptized thrice we received from mystical tradition." **Saint John Chrysostom**, *To the Illuminandi* (Catecheses 2): the priest proclaims "The servant of God is baptized in the name of the Father and of the Son and of the Holy Spirit," lowering and raising the head **the third time**, showing that Christ's right hand works through the minister.

Maximus: And (3)? — **Joseph:**

On (3) Purgatorial fire: The **Fifth Ecumenical Council** rejects those who posit an end of punishments after death and catalogs them among the impious. **Maximus:** But what of 1 Corinthians 3: "He himself will be saved, yet so as through fire"? — **Joseph:** The Fathers diverge in exposition yet converge in sense: "he will suffer loss" denotes punishment; "saved, yet so as through fire" speaks of *impassible* endurance in the age to come—language of "saving in fire" belongs to materials not consumed, hinting at intensity of punishment, not a purgatorial mechanism. **Maximus:** Gregory Dialogus teaches purgatorial fire. — **Joseph:** The usage of a single saint does not establish a catholic dogma; the rule is the Church's common usage. He himself speaks of certain sins, not of all.

On (4) Blood and things strangled: The **Apostolic decree** in Acts: "It seemed good to the Holy Spirit and to us to lay no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from fornication…." The **Sixth Council**, canon 67: clerics who consume blood are to be deposed; laity excommunicated.

Maximus: And (5) concisely. — **Joseph:** The **Apostolic Canon 64**: "If any cleric is found fasting on the Lord's Day or on

the Sabbath (save one only), let him be deposed; if a layman, excommunicated."

On (6) The canons and the seven Councils: The Chronographers, Typika, Menaia, Nomocanons, and the acts and struggles of the Confessors and our Fathers attest to the seven Ecumenical Councils. The Councils themselves cite the **Apostolic Canons** explicitly: Nicaea I (canon 1 mentions Apostolic 4), Constantinople I (canon 2 mentions Apostolic 14), etc. The Seventh Council anathematizes anyone who dares to alter or annul the sacred canons.

Phocas: Fearful indeed! — **Joseph:**

On (7) Simony: Pope Leo called Chalcedon the "epitome of Orthodoxy." Concerning those ordained for money: "Grace, not being given freely, both in the giver and the receiver, is not grace. Those who receive for the sake of Simon do not receive the grace operative in orders; if they *receive* orders, they do not *have* them; and if they do not have them, they can give nothing—only a false spirit." **Apostolic Canon 29**: "If any Bishop through money becomes master of this dignity… let both he and the ordainer be deposed and cut off, as Simon Magus was by Peter." If even *supposing* grace can be bought merited excommunication, how much more those who make a trade of the gifts of the Spirit?

Therefore for these causes we are separated from you—acting with the Saints, not with those who proceed as they will.

Phocas: Who is sufficient for these things? — **Joseph:** One correction avails for all: with God's help, let nothing be *thought* or *done* contrary to the holy Apostles and holy Councils. Whoever keeps this boundary is of one mind, communion, and faith with us. But whoever contradicts the canons and proceeds against the Apostles and the Saints—what communion has he with us? The teachers say: "Whoever speaks against the constitutions, though he fast, be virgin, work signs, or prophesy, let him appear to you as a wolf in sheep's skin." And again: "If one of those who seem to think

with the God-bearing Fathers stumbles, this is no longer economy but transgression and betrayal of dogma." And again: "Let him who fears the tribunal of Christ neither take away nor add to what is delivered by the Spirit." And the blessed Apostle: "If anyone preaches another Gospel than you received, let him be anathema." The Synods write expressly: where divine Scripture has decreed manifestly, it is not necessary to vote, but to follow; whoever innovates contrary to the tradition and instruction of the holy Fathers—*anathema.* The one and only correction and way of salvation is to agree with the holy Synods, to follow the Apostolic canons, and in all things to follow Christ—to Whom be thanksgiving for all.

DIALOGUE II.

ROMAN ENVOYS HAVE OSTENSIBLY COME FOR THE UNION OF THE CHURCH, YET SEEK TO DRAW FROM US SOMETHING FURTHER.

He Who Has Been Addressed. May the Lord bring to a close this oft-wandered discourse. Peace to thy soul; peace go before thy face; may peace accompany every step.

Presbyter. Deo gratias that we find thee living and sound. Tell us, Father, how fares thy paternity? Art thou steadfast? cheerful?

Joseph. According to the body, it is well; and perchance the soul too shall receive good, if, through your intercession to Him Who for the condemned deigned to die, mercy be shown.

Presbyter. Thou art known among many for weight of repute, and thou enjoyest many great favors.

Interpreter. Even so as your Reverence has said. Yet he wrongs both sides—both in silence and in speech. I explain: by silence these three years he wrongs the Romans, thirsting to hear his voice; but by speaking he wrongs himself and us, for he

slanders certain Saints as though they did **not** confess that the Holy Spirit proceeds also from the Son—a dogma, they say, held by all.

Joseph. On these matters I purpose to say little, or nothing. They belong to holy Synods, to Patriarchs and Metropolitans, to Bishops, Cross-bearers, Hegumens, and those styled *spirituals*. As for me, a solitary, let me care for what concerns myself. Let those who reap the fruits of the land uproot its weeds; let those who enjoy milk, wool, and flesh of the flock drive away the wild beasts. Or shall others enjoy the flock's and land's good things, and I alone taste their terrors? If to be **reckoned** a teacher obliges one to such discourse, to be *reckoned* suffices not unless to be **in truth** be added —lest to me be left a name without reality: a glory enslaved, a fruitless reputation, begetting fear, envy, hatred, and no health. I owe to the super-divine, life-giving Spirit to keep inviolate, by every means, the tradition concerning Him delivered by the Saints; but to contend, to debate, to dispute—this I yield to those who will.

Interpreter. Why speakest thou thus? All will deem thee driven to a loss for words, making thy withdrawal a pretext. Thou canst not escape silence unless thou repel our words by words more noble.

Joseph. God, the Lord hymned in Trinity, be witness of my words. Ready am I to render a reason to what is said; yet I defer for the present. For we strive to gather into one those whom God has now scattered—not by violence, contention, and strife, but by teaching, gentleness, and simplicity. Light comes not from darkness, nor truth from falsehood, nor peace from the arena where contentious habit prevails. Thus Solomon: *"If you press the nostrils, blood comes forth; and if you wring words, judgments and quarrels come forth."* Elsewhere: *"Friendship covers all among the uncontentious."* What does reason collect? That contention engenders enmities. Knowing this—and that our purpose is union —I have boldly advised all of you beforehand, and now on arriving I first beseech this of all: keep peace before any debate.

Interpreter. And what is this ordinance?

Joseph. I repeat: Let us not contend among ourselves before a Holy Synod be convened. When, with the Holy Spirit's good pleasure, a Synod is gathered, union shall be effected, and we shall be one flock of Christ. Your eyes see me testify; your ears receive my words. I call heaven and earth and light to witness; I summon the choir of Saints and the ranks of Angels: if both sides are persuaded by this counsel, and cease from vain skirmish before the Synod sits, then union will come to pass. If not, never—nay, the division will be made worse. As proof I bind myself first not to dispute the dogma until then—though I am thought the most zealous to contend—unless the Church define or the Emperor command. I do this not to evade force of argument—for I am unversed in sophistic wrangling or in dogmatic definition—but because I know full well what contradiction breeds, and I flee it.

Interpreter. What urgent cause moves thee?

Joseph. It is manifest. If I consent to hold disputations here with some Italian before the Synod, a Synod will never be assembled. Consider: we are gathered today in the presence of this admirable man, a large company. If our meeting be one of greetings and friendly hearing only, then—before departing hence and thereafter—you shall be at peace with one another; and those who receive you abroad will have from you no occasion for contradiction. But if someone broach a syllogism or sophism, opposing wisdom will answer (as must be), opinions will clash; and before you cross the threshold you will be roused against each other. Leaving this great city, you will agitate its people; on the morrow and the days following, in churches, workshops, assemblies, marketplaces, even on the roads—near and far—nothing else will be spoken but what was contentiously said here, multiplied by rumor. The Roman will boast of his sayings and encroach boldly; the Italian will resist and threaten unless the other be silent and lay hands on him. The so-called slanderers and

word-mongers, as if snatching a prey from contentious speech, will turn it as each pleases, and by pen and ink will quickly trumpet great things to Italy. This will be nothing but to inflame hatreds, to prepare a long division, and to make me the cause that no hope remains of the Union of the Churches. Knowing this, I refuse present disputation. There are countless things more pertinent: to desire, to meditate, to consult, both in common and privately, with peace—how union may be wrought; not by the strife of evil men nor the prompting of the destroying demon (may the Lord avert!).

Interpreter. So be it.

Joseph. Moreover, since this great man has arrived after so long a journey to hold public dialogues, we ought not from the outset to receive so venerable a Presbyter with such receptions as breed tumult. Rather, let embassies for union be conveyed to the Patriarch and the Rulers, with ordered discussions thereto—this alone answers our intent. He being sent by so many and such for so great a purpose, let us show him all fitting honors and due respect. Let there be with him one dialogue—or even a second and a third—yet a *common* consultation, not clandestine, but in appointed places: in the renowned Church of the Wisdom of God, in the God-protected Palace, or wherever the learned shall choose. Perhaps I myself—since one who answers must consider not only *what* and *how*, but also *where* and *when*—shall speak further, if I live, am summoned, and am present. Meanwhile I charge all, publicly and privately, what I have often urged: even if no disputation occur here, be ready to relate solutions soberly, and let Romans and Latins, natives and foreigners, from this hour day and night beseech the Lord with full heart, that, in the ways He knows, He swiftly bring about the union of His Church. Know that this is, as it were, a second economy of God after the Incarnation of Christ.

Those of the City. Thou hast spoken well. Keep to one aim —silence before judgment. Yet if thou wilt not answer fully and at once, at least answer with moderation.

Joseph. To what proposition?

Presbyter. Thus we believe and say: the Father and the Son —*not* according to essence nor according to the Godhead, but according to a projecting power—*project* the Holy Spirit; and nothing absurd follows.

Joseph. Think not, Sir, that I am unacquainted with thy sayings; I know thy doctrine pretends consent with the Church's mysteries. I have often uttered these things from the heart—not to live by them, nor do I live by them, nor shall I. I was silent lest I give occasion to lovers of strife; for words hidden in men's hearts are like cherries in small baskets—pull one and two are drawn with it, then a third, till nearly all are swept along.

Interpreter. Let us then begin with God.

3. On the Pretended "Projecting Power"

Joseph. You have built for yourselves a tower seeming lofty and strong, to which you ever flee, accusing us of introducing duality into the divine Trinity, because we confess the Holy Spirit to proceed from the Father *alone*. Your bulwark is this: *"The Father and the Son, by a projecting power, project the Holy Spirit."* You suppose that by uttering this nothing novel is said—as though the matter were immediately confessed. With God's leave I raze this tower to its foundations. Attend, men.

None of the Theologians among us has delivered expressly that *"the Father and the Son, by a projecting power, project the Holy Spirit."* What all have left in silence, as not being—either because it rends Christ's flock, or because it is simply unworthy of utterance —this too we ought to honor with silence. It is equal rashness to silence what they proclaimed, and to proclaim now what they till

now kept silent. But openly to assert what contradicts their dogmas —what shamelessness remains?

What mean you—*according to what and for what* do you propose this as a brazen wall? Whether you state it dogmatically or without definition, in common or in particular, if you say that the Father and the Son project the Spirit *according to subsistence*, you force the divine Spirit to be hypostatically **from two Persons**—from the Father and the Son. Nor is it strange that, reasoning thus from yourselves, you go on (without accuser) to stand manifestly against Christ Himself. For the Lord in the Gospels clearly declares the Holy Spirit, the Comforter, to **proceed from the Father**—not from Himself—and yet you persuade us, contrary to all, that He proceeds *hypostatically* also from the Son.

Those of the City. Alas for such boldness!

Joseph. Here is both a cutting by the Word of God, and a manifest conflict with the Theologians, and an implacable war against us. Consider in part and in whole.

Those of the City. Speak boldly; we hang on thy voice.

Joseph. The Saints say: *"We do not say that the Spirit is from the Son."* But you say: *"We say the Spirit is also from the Son."* They confess that **according to essence and hypostasis** the Spirit is **with** the Son, but **not from** the Son; you teach that the Spirit is, according to essence and hypostasis, **from** the Son. They write: *"We do not call the Son a cause;"* you hold the Son to be a **cause** of the Spirit. They confess that it is proper to the **Father** to *project* the Spirit; you write that this is common to Father **and** Son. They declare that this *projecting property* belongs to the Father alone; you say it belongs not to Him alone. They confess that the Holy Spirit proceeds **from the Father alone**; you proclaim that He proceeds not from the Father only. They alone glorify the Father as **source of the superessential Godhead**; you consider the source to be not only the Father but also, with Him, the Son. They never posit the Spirit as *also from the Son*; you stoutly assert His existence *also from*

the Son. They proclaim **the Father alone** as cause in the divine Trinity; you teach that He is **not the only cause**, but that the Son is cause with Him. The Saints theologize **one Person** alone as cause of two; you proclaim **one and two** causes of one. Is this not contradiction, opposition, and strife? It is clear to all.

Those of the City. How then should it be?

Joseph. If one ask you, *"Are you persuaded by the Saints or not?"* you reply, *"By all, in all."* If truly persuaded, why annul what they manifestly declared? Why, as though wiser than Apostles, more mystical than Prophets, more instructive than Teachers, and more authoritative than the Lord, do you oppose them outright? Then you wonder unreasonably that we are not persuaded to think as you. As for me, I trust neither any man nor myself at all: bidding farewell to my own wisdom, understanding, knowledge, and prudence, I cleave to the Saints in theological declarations—and to the God of all.

See then: the tower in which you confided is razed to the foundation. Are you not ashamed to keep bringing forth as chief proof this maxim: *"According to the projecting power, the Father and the Son are cause of the Spirit"*—addressing men of reason who know what words mean and discern your thoughts?

Presbyter. Yet you add to the holy Symbol—if not in syllables, yet in sense—by saying the Holy Spirit *proceeds from the Father alone*.

Joseph. This too is a creature of your boldness—an addition to your own addition. Had you not first inserted *"and from the Son"* into the divine Symbol, we should not have asserted *"from the Father alone"* in contradiction. Your part was to repent that for three hundred years you have divided Christ's Church, and to anathematize the first dare-er. Instead—when you ought at least now to be silent concerning the charge—you attack the accusers more impudently, equating the silent with the innovators, and judging those who have not fabricated equal to those who have.

It is as if one accused of betraying a city should, passing over the charge, bring in some pretext of justification—that he has done nothing grievous—while his judge states concerning the King of the same city that He has an ineffable treasure in secret places. To whom truth replies: *"Thou wert summoned not to judge others' matters, Sir, but to answer for what is laid to thy charge. Leave off accusing others; defend thyself. One thing is one thing; another is manifest treason by word, writing, and deed against the common fatherland."*

Consider: the catholic Church, the orthodox Faith, the Truth, is our common fatherland and city; the innovator who made the schism is by confession its traitor; the King is God the Father; and with Him is an infinite treasure—the hypostatic procession of the Holy Spirit.

4. A Parable on Additions and Removals

Joseph. A narrative is apt to the case. A certain lender lent to a needy man **ten** coins at interest, taking a written bond. The numeral for ten (ι) stood in the document. The lender wickedly added a small stroke above, making it ρ, that is, **one hundred**. Concealing this, later he demanded a hundred, showing the bond. But the debtor—no simpleton—begged to examine the paper, and, having it in hand, he appended a small *o* at the lower end, turning ρ into δ, making the figure signify **two**. When they came to trial, the debtor took the lender aside and said: *"If you first erase what you placed atop the* **ι***, then I too will remove what I added below. Straightway it will be* **ι** *again, as from the beginning, and you shall receive not a hundred, nor two, but ten."*

So with us: remove your addition, the cause of all disturbance, and we—both silent and speaking—shall see our own counter-addition fall away of itself. The common dogma of all, that from the beginning was ours, shall be restored.

Those of the City. Yea, Lord of all, in the ways Thou knowest, convert us into one.

5. On the Word "Alone" in the Symbol

Joseph. Let no one doubt that the Holy Spirit proceeds **from the Father alone** because the Symbol does not insert the word *"alone."*

Presbyter. Why so?

Joseph. Because neither among Romans nor Greeks, nor among any tongue under the sun, is it idiom to append *"alone"* after naming a personal source. No dialect—ancient or new—when declaring a personal origin, adds *"alone"* to persuade hearers that the origin is from that one person. In common parlance we say, *"My brother is **from** my father;"* in Scripture, *"Seth is **from** Adam,"* and *"From Noah was born Shem."*

Thus in the Symbol we confess the Son **begotten from the Father**—which in usage means *from the Father alone* before all ages. So too concerning the Spirit we believe *"in the Holy Spirit proceeding from the Father,"* i.e., from the Father **alone**. If one demand the word *"alone"* for the Spirit, let him likewise demand it for the Son: *"begotten from the Father alone."* And if everything spoken *from someone* must explicitly add *"alone"* or else be disbelieved to be from that one—let him change the idiom of all nations.

Since causes are believed to belong personally to those who proceed *from them*, what need is there of *"alone"* in the formula? It is not permitted to forge definitions where the holy Synods set none, nor to condemn definitions placed by them.

Presbyter. Why then is it affirmed of the Son that He is only from the Father, but of the Spirit this is not stated in the same place?

Joseph. It is no marvel. Usage shows that the Only-begotten Son of God is *without mother*—**from the Father alone**; but all other sons among men are from father and mother. Hence, from many sides—nay from all—you are at hazard. If you alter only the dogma of God and fail, you divide God as you believe; and for four hundred years you are found sundered from the Church. None of the ancient Synods, none of the holy Fathers, ever threatened anathema to those who did **not**confess the Spirit to proceed also from the Son. Remaining unmoved in the divine deposit, we ever prevail; but those who dare to add are separated from God, division is schism, and eternal memory is for those who keep the boundaries of the Fathers.

6. On Names and Personal Properties

Presbyter. We hold that as the name *God* does not signify a *person*, neither *sender* nor *breather* signifies a person; so too *projector* does not signify a person. What is said of the Father and the Son as *projecting* is neither hypostatic nor does it make two persons one person. As the Father, Son, and Holy Spirit, by identity of Godhead, are not one person, so the Father and the Son are not one person by the sending of the Spirit; nor the Son and the Spirit one person by communion of being-caused; neither then are the Father and the Son one person by the projecting of the Spirit. *Projecting* is not hypostatic, but is a property common to Father and Son—non-hypostatic properties follow the persons but do not constitute a person.

Joseph. How does the name *God* not signify a Person, when even the much-hymned doxology receives *God* in place of *the Father*? And the divine Apostle says: *"To us there is one God, the Father, from Whom are all things."* And all confess: *"I believe in one God, the Father Almighty."* In the fourth book *Against Eunomius* it is

taught divinely that *the Spirit is called God by the Lord*, while the Father is confessed incorporeal.

But your assertions—*"the projector does not signify a person," "to project is not hypostatic"*—are these written in canonical Scripture? Are they settled as a rule of faith from the Apostolic writings or from the saints in Ecumenical Synod? God the Father spoke through the Prophets, the Son by Himself, and the Apostles; but when did any of these declare that *the Father and the Son are one projector*, or that *projecting is impersonal*? Since these are not from Revelation but are figments of your devising, let them be cast into obscurity and oblivion.

Presbyter. On what authority?

Joseph. It is not permitted even to Patriarchs—or to the Pope acting alone—to dogmatize against the common mind of all; much less to private men. The Sixth Holy and Ecumenical Council decreed that the divine Scriptures are to be interpreted as received by the God-bearing Fathers, not by private invention. The saint who compiled the choicest masters writes: *"We do not say the Spirit is from the Son; the Father alone is cause of the Spirit; we do not call the Son either Cause or Father."* That is: for clarity, we abstain equally from calling the Son *cause* of the Spirit as from considering Him *Father* of the Spirit. The discourse concerns not the Father or the Son in relation to the Father, as though one were cause or father of Himself (which is absurd), but concerns the Holy Spirit alone. To call the Son *cause* or *Father* of **His own Father**, or *cause* of Himself according to hypostasis, would be extravagantly absurd, superfluous, and contrary to reality, usage, and all likelihood.

You propose *projecting* as proper to the Father and the Son; yet you assert what is in question as though already common doctrine—forgetting that one who argues must use what is commonly granted, not his own inventions. This is a common absurdity. As for your phrase *"just as the Son and the Spirit through communion of being-caused,"* it misses the point: for we do **not** say

the Son and the Spirit are *caused* because they share a communion, but that they are **two**, Son and Spirit, and differently caused—namely, by generation and by processsion. But you would have the Father and the Son, by *projecting*, be one and the same cause of the Spirit; having removed principles, you confuse what follows.

7. The Latin-Minded Proposal and Its Refutation

Latin-Minded. Well have the Theologians taught the Father alone as **source** of the superessential Godhead, alone **cause**of the Son and Spirit, alone **beginning** of both; yet as *pre-causal*, Himself **uncaused** cause. The Son, being from the Father the first Cause, is also a **cause** of the Spirit—having received a property which would belong likewise to the Spirit, since the Spirit has *all things of the Father and of the Son*, save that it is impossible for the Spirit to proceed from Himself.

Joseph. It is absurd to read, with defining rigour, those statements of the Theologians which are spoken indefinitely; unjust and impious it is. One cannot identify "where" with "simply." By such method a man may make all true definitions false and draw all falsehood into seeming truth. No one would hinder such a reader from saying: "The Son was begotten timelessly from the Father—i.e., as men from men; He is not consubstantial with the Father—i.e., as man; nor was He born at all of the Virgin—i.e., according to the uncreated nature." With such license we would erase every dogma and Scripture—honoring and dishonoring the same words at once. Not so, unless order inhabit reality and our mind be ordered.

Latin. Then by these distinctions what seems unclear to all will remain unclear.

Joseph. Theology delivers some things distinctly, others indistinctly. It bids us neither **divide** what is united, nor **confound** what is distinct. It is equally rash to divide the united as to

confound the distinct. But you confound the two Persons, Father and Son, by calling them one *source*, one *cause*, one *beginning*, one *projector* **according to subsistence**of the Spirit—for what is personal is not predicated of two or three Persons.

Those of the City. Most true.

Joseph. Whatever God has *according to hypostasis* must be carefully considered as both **communicated** and **distinguished** between Father and Son. It is equal absurdity to restrict to the Father, as only cause of Son and Spirit, what belongs to Him alone —and then to extend *cause* to the Son; or to make the Son, who is not Cause, into cause of both Son and Spirit. What the Saints believe and what you assert concerning the Spirit do not agree.

Latin. I understand.

Joseph. If the Spirit has existence **from the Son** in the same way that He has it **from the Father according to hypostasis**, then those who say the **Father alone** is Cause of the Spirit do not speak truly. If, however, the Son is cause **in another way**—not as begetting and projecting, but only as *projecting*—then there are **two causes** in the Godhead. And if in one sense the Son is cause of the Spirit and in another not cause, then those who say the Son has all things of the Father **except** being Cause speak falsely. *What* does He not have? He does not have being **Cause** of the Spirit.

As for your apology—"projecting would belong also to the Spirit, were it not impossible for Him to proceed from Himself"—by such evasions all absurdities could be introduced and denied at will: "Being projected would belong to the Father—were it not impossible that there be two projections in the Godhead." "Begetting would belong to the Son—were He not begotten from Himself." "Being begotten would belong to the Spirit—were it not impossible to have two Sons in the divine." And so on without end.

If need be, syllogisms make the absurd plain. Behold: the all-holy Trinity is three Persons—no more—and admits no fourth. The *Projector* you posit is neither the Father (for He begets), nor

the Son (for He is begotten), nor the Holy Spirit (for He is projected by none). Not Father, not Son, not Spirit—yet *cause* of Godhead? Christians will not say so. Whoso is not cause of Godhead is not, of necessity, a hypostatic projector. Remove, then, your *projector*, and your conclusion touching the Spirit's procession collapses.

Again: to beget and to project are distinct operations in the Trinity, as not to be begotten differs from to be projected. The *Projector* you imagine is neither the begetting Person nor numbered among the Three; whether you make Him two Persons, or one, or composite from two, He subsists as something apart. Then He is neither begetter, nor begotten, nor projected—only *projecting*—and thus your *Projector* stands excluded from the divine Trinity.

Again: if the *Projector* be not a Person but a *hypostatic power* of Father and Son, then the Son is begotten from **one**Person alone—the Father—whereas the Spirit proceeds not from **one** Person but from **two**, of one hypostatic power. Then, by your scheme, one hypostasis arises from a hypostasis, another from two hypostases—and you miss the truth: for Person comes from Person, Hypostasis from Hypostasis.

Moreover: is the Son the same as the *Projector*, or other? If the same, then the Son is the *Projector* and the *Projector* the Son. If other, then the one Son of God is not the *Projector*—for the *Projector* is unbegotten by any, whereas the Son is begotten from the Father. Therefore, if other, the Son is by no means hypostatically the *Projector* of the Spirit.

Further: as there are not two Fathers, nor two Sons, nor two hypostatic Projectors of the Spirit, so—if you confess this and none denies—I ask: is the one *Projector* believed by you the **only** cause? If there is **another** cause besides, then there are **two causes** in the divine Persons, and the Theologians who say "*We do not call the Son cause*" would be lying. If there is **no** other, then this one

Projector is cause of both Son and Spirit; then the Son has His generation not only from the Father but also from Himself—being co-cause of His own existence, both cause and caused, Father and Son of Himself. And if the *Projector* is of two Persons, then the Son becomes a *projection*, being begotten not from the Father but from a begotten *Projector*. And from one Person alone the Trinity is reduced to a duality: *Projector* and *Projected*. Thus the same one is both Projector and Father and Son—the cause of both Son and Spirit in three ways. What greater absurdity?

Again: if Father and Son have two hypostatic powers—if *powers* only and not Persons—then the Son is not begotten from the **Person** of the Father, nor does the Spirit proceed from Father and Son. But if the powers are Persons and Persons powers, since the Persons are three but the hypostatic powers two, how many Persons then, and how many powers, are we to count in the Trinity? Absurdities multiply.

Again: if the Spirit proceeds hypostatically from Father and Son, then the Son—caused from **one** Person and **one** hypostatic power—is only caused; but the Spirit—from **two** Persons and **one** hypostatic power—is differently caused. Then two causes are glorified for the Son, three for the Spirit; and two Persons, instead of one, are introduced as principle in the Trinity. Do these things not seem absurd? They follow without number from holding the Son to be hypostatically cause of the Spirit. There is no escape from this swarm of absurdities but to confess the **Father alone** cause of the Son and the Spirit.

Latin. Let it be so. What else dost thou lay to our charge in doctrine?

Joseph. If we agree on the crucial point, hope remains for the rest. But with no agreement yet on the procession of the Holy Spirit, it is vain to dispute further.

Joseph. Thanks be to God. Amen.

DIALOGUE III.

JOSEPH BRYENNIOS IN DIALOGUE WITH CERTAIN LATIN-MINDED MEN OUTSIDE CONSTANTINOPLE (*Their names are not recorded, as they yet live and may amend their judgments.)*

Latin. Greetings—rejoice, and be saved.

Joseph. And may you yourself obtain these blessings.

Latin. Tell me now: of what were you speaking a little before? Passing this cell I was absent and did not catch your usual discourse, nor could I apprehend what was said.

Joseph. I spoke simply to this ruler: so far as our knowledge extends, it is made known today—namely, on the eleventh day of November, in the year 6531 from the creation of the world, and from Christ our Lord the year 1423, of the first Indiction—that this our great city counts **four hundred and four thousand years**; and that we—Romans and Latins—have lived together **three thousand and three years**, yet have been **divided** these **four hundred and twenty** years. For our Lord Jesus Christ was born in the year 5507 from the creation, and was crucified in the year 5540.

Latin. Be these things as they occurred. Since, however, you named *schism*, tell me: what is its cause?

Joseph. What the Lord kept silence about concerning Himself, **you** proclaim openly; you introduce an **addition** which the divine Fathers did not establish.

Latin. But for introducing what you censure, the authority of the Roman High Priest sufficed.

Joseph. For dissolving rather the **union** of the Churches, the **first author** of this sufficed. God forbid that I should utter any blasphemy against his person. Yet would you know most clearly that this addition, on account of which we differ, is **not from God**?

Latin. What is that?

Joseph. Consider and judge: whatever comes to us from God—whether through Angels or through men—does not harm but benefits; it **unites** Christ's Church; it does not divide; it **saves** Christians; it does not destroy. But this addition, for these four hundred years and more, has **harmed all and profited none**; it has **divided** the Church of Christ, not united it; moreover it destroys multitudes and manifestly cooperates with the demons. Remove it, therefore, from our midst, and **without contradiction**, without tangled questions of times and seasons, without anxious labors, we shall be **united**. What need of long and unprofitable words?

Latin. But what if it is **true**?

Joseph. Whether it be true or false, since **in any case** it rends and separates the Church of Christ, let that which destroys so many be **cast out**. Many doubt whether it stands with the truth; but let it be **silenced without argument**, even if you call it "most true and indubitable," because it **shakes the foundation of the faith**. How many doctrines not from God lie silent! No Christian is put to judgment unless he proclaims such things publicly in the Church. Let this, too, be cast into the **bottomless abyss** of things hidden with God and left untouched until the Day when all is revealed. If, as you say, it was added *economically* with respect to the Son, let it for the same economy's sake be **well cast out**, that innumerable goods may redound even to the advantage of Rome.

It is not simply permitted to make **any** addition, but only such as are **advantageous**. Consider: if all that he possesses benefits all; if all that he may do **edifies** the Church of Christ; if he is **commanded** to seek not his own but the **common good**; if he is set in the Apostolic See **not** to avenge his own greatness but to serve the Gospel; if whatsoever he wills as first he can establish and destroy, and be worshipped of all—then indeed (as the Vessel of Election says), *"All things are lawful to me, but not all things are expedient; all things are lawful, but not all edify… let no one seek his own, but that of his neighbor, unto the good."* And again: the

authority given by the Lord is **for building up**, not **for destruction**; and again: *"I have not used this authority, lest we place hindrance to the Gospel of Christ;"* and: *"Let a man so account us as ministers of Christ and stewards of the mysteries of God;"* and: *"We preach Christ Jesus as Lord, and ourselves your servants for Jesus' sake;"* and: *"If food scandalize my brother, I will never eat flesh, lest I scandalize my brother."* Let him imitate the Apostle: having authority, **let him not use it** where it does not profit the Gospel, or let him use it only **unto edification**, not **unto destruction**. As things now stand, what profit accrues to him from this **fraternal arrogance**? I do not see.

How much did each Apostle suffer to **gain one soul**? *"I became all things to all,"* he says; *"Be imitators of me, as I also of Christ,"* that he might save all, or more, or at least some. Did he not **shave his head**? Did he not **circumcise Timothy**? Though Christ spoke in him, he **went up** to those before him and laid before them his Gospel, lest he run or had run in vain. And **Peter**, the chief among the Apostles, is sent by them to Samaria with John; he **endures** correction by Paul, and, being rebuked, is **silent** and **follows** the judgment of his brother. Even if the whole Church be assembled and the matter revealed to the last, let the first be **silent**; let him remember the Lord's command: *"Whoso would be first, let him be last of all and servant of all."* If he clearly names himself **servant of God**, let deeds prove the words, doing all things for the **perfecting** of the Churches: thus shall the Father and the Son and the Holy Spirit be glorified.

Latin. To us it seems a small thing—or none at all—that the Supreme High Priest add what he wishes.

Joseph. You know not well what you say. The **guilt of addition** is equal to the **audacity of subtraction**; the Preceptor who says *"do not subtract"* by the same token **pre-commands** *"do not add."* Both are **alterations** of the transmitted deposit; neither a *small* thing justifies them. Addition, subtraction, alteration,

corruption—whether of dogma and faith or of any matter to which they are applied—**change and pervert**.

Therefore **you yourselves** ought to remove this addition—most just, possible, easy, beneficial, and fitting—since **you** introduced it. For **none** of the ancient Synods, nor **any** of the holy Fathers, ever threatened anathema or deposition to those who do **not** believe the Holy Spirit to **proceed personally also from the Son**. But reverence extended for **fourteen hundred years**, together with the decrees of the **Seven Ecumenical Councils** and the words of the Saints, **forbid** us to receive it.

Latin. If subtraction is the same as addition, how do you advise us to *subtract*?

Joseph. I spoke of **what you added**. When we ask an **addition** to be undone, and again a **subtraction** to be made, we are asking nothing else than a **restoration** of what was delivered by the Fathers, wherein we all stood for a thousand years.

Latin. And how is it proclaimed by *all* the Theologians that the Holy Spirit proceeds **from the Father and the Son**?

Joseph. This first I desire to learn of you: is the **Person** of the Spirit the **same** as the **grace** of the Spirit sent to us? Is the **procession** of the Holy Spirit the same as His undivided, inseparable **existence from the Father**—and the same as His **divided and manifold giving** to us—so that **Person** is **grace** and **grace** is **Person**; that **existing** is **giving**, and **giving** is **existing**, and all things are the same? Or rather is the **Person** of the Spirit **hypostatic** and has **one Cause**; while the **grace**of the Spirit is an **energy** that proceeds **from the Father and the Son**, by the Son being **ministered** to us? And is the **procession** of the Spirit His **personal subsistence** from the Father Himself; but His going **forth** to us an **economy** of God toward us, a condescension, an impartation?

Latin. You yourself would know.

Joseph. If the Person of the Spirit is the **same** as the grace being given to us, then that which **eternally and inseparably** subsists with the Father is the same as that which is **temporally** and **communicatively** bestowed; and His **pre-eternal existence** would be the same as His **self-gift** to us—since not only the Father and the Son **give** Him, but **He Himself** gives **Himself**. Then the Spirit would **proceed personally from Himself**—which is absurd. The **eternal procession** of the Divine Spirit is **not** from the Spirit; yet His **giving to us** is also **from the Spirit**. The testimonies are clear to all. Therefore **one thing** is the **Person** of the Spirit, and **another** the **grace**; **one** the **giving** of the Spirit, **another** His **existence**.

Many. A wonder—how has this escaped so many!

Joseph. What deceives many is this: whenever the Saints speak of this **giving** or of the **grace** of the Spirit—knowing that it is given not only **from the Father** but also **from the Son**—they therefore write: *"and from the Son He goes forth,""and from the Son He is ministered," "and from the Son He is manifested,"* and many such like. Hearing this, many—especially those hungry for pretexts and unwilling to keep silence—suppose these sayings refer **not** to the **Person** of the Spirit but to His **grace**; and they immediately take **giving** to be **procession**, and **grace** to be the **Person**. Thence the dogma seems to them fortified—a heaven-high wall separating them from us.

Latin. Out of reverence for the teachers I may not contradict this; yet why do **all** Latin doctors, ancient and modern, teach in many ways that the Holy Spirit **is** and **goes** (or *proceeds*) **from the Father and the Son**? Solve me this, and I shall know you preside over the truth.

Joseph. Touching this I will give you **a threefold explanation**—true, accurate, clear, and needful. In this point hangs, to my mind, the entire dividing conclusion of Italians and Romans. *Open thy mouth, and I will fill it.*

Latin. We attend with all our power.

Joseph. First, know that the **Latin tongue**, by reason of its **simplicity**—I know not how better to express it—uses **one**name where Greek uses **two**. What we distinguish as **essence** (*ousia*) and **hypostasis** (*hypostasis*), Latin often names with a **single** term, *substantia*. One word, one sound—yet it offers a **double** understanding to those with understanding. Hence the Western schism against us in the matter of the Spirit's procession. I have said elsewhere: with this **double-meaning**term, when they speak of the Spirit, each takes it as he wills—one as **essence** where it should signify **hypostasis**; another as **hypostasis** where it should signify **essence**; another as **indifferently** either; and thus they part from true theology. Running through the Fathers and finding that the Spirit has *substantia* "from the Father and the Son" in many places, they **do not** take *substantia* in the **first** sense (essence), but out of zeal against us immediately carry the word to the **second** (hypostasis); and of **this alone** they ever strive to speak. Such is the scheme of their concord against us, though many do not perceive it. For the Italians say that **hypostasis**, **essence**, and **person** are the same—and you yourselves are witnesses; so speaks **Saint Augustine** in *De Trinitate*, and **Gregory the Theologian** in the Oration to **Athanasius**.

Joseph (continued). Second, for the same linguistic simplicity, among the Italians the noun **"processio"** is not always found as we use **"procession,"** but they frequently employ **"progressus"**; and for **"proceeds"** they say **"goes forth"**(*egreditur*). Worse, they think these to be **identical** with our usage. Not so. For us, when spoken of the Holy Spirit, **"progress"** stands to **"procession"** as **genus to species**, **common to proper**, **universal to particular**. **"Progress"** is common: the great **Dionysius** speaks of the *progress* of the Godhead; **Augustine** of the **sending** of a Divine Person **from the whole Trinity**; and before them the Lord: *"I and the Father will come."* **"Procession,"** however, is **proper**—it denotes **only** the hypostatic existence of the Spirit. And **"goes forth"** is used

commonly—of all the **gifts** of the Spirit, and again of the **procession itself**, and of many other things; but **"proceeds from the Father"** is used **only** for the **personal property** of the Spirit. Hence in the sacred Doctors you **cannot** rightly find *"proceeds from the Father and the Son"*when they speak of the Spirit's **subsisting procession**—unless their intent concerns the **giving of His gifts**. But *"goes forth from the Father and the Son,"* that is, is **poured out** in His benefactions, you **will** find in many places.

Therefore the **ancient Latin Fathers**, translating divine Scripture from Greek, and our own Fathers as rendered into Latin, adhered to this paternal usage; being unable otherwise to express themselves, they used **"goes forth"** of the Spirit *both* for the notion signifying His **hypostatic existence from the Father** (i.e., procession) *and* for the notion signifying His **communicative grace and energy through the Son**—not as confounding the **timeless** and **temporal** with one another (God forbid!), but by **one word**, in virtue of their language, sometimes indicating **this**, sometimes **that**. Later writers, not knowing what **"goes forth"** sometimes means with them, supposed the word said **only** in the sense of **"proceeds,"** and so the perversion arose—many not understanding, or not willing to understand, the speakers' intention—and unknowingly deviating from the truth.

Had it been understood that the Spirit is said to **"go forth"** from the Father and the Son **according to His superessential gifts**, and not to **"proceed"** from the Father and the Son **according to His hypostasis**, the schism of so many Churches would not thus have prevailed. But now from these words the whole perversion took its rise, and by them it still extends perilously.

Joseph (continued). Third, the meanings of **"proceeds"** and **"goes forth"** both **seem** to signify *going out*. To ears without experience this breeds much error: they imagine some **temporal** and **local** going-out of the Spirit's Hypostasis—from one Person to some thing, place, or person. Not so. For us it were impious to take

"proceeds from the Father"—said of the Paraclete—instead of *"subsisting from the Father alone"* as if it signified **motion** or **egress**; rather it signifies a **most permanent existence**. But *"goes forth"* signifies the **abundant giving of His gifts** to us **from the Father and the Son**, or **from the Father through the Son**.

As we say the Son is **begotten of the Father**—that is, **inseparably**, not in time; **eternally**, not in place; **in** the Father Himself, not **through** something; ineffably and beyond all cause—so we say the Holy Spirit, **differing only in mode of existence**, **proceeds from the Father**: subsisting **personally** from Him beyond every understanding; **not** as transitive motion, **not** for some end, **not** toward another; but as **permanent**, **co-eternal** existence with the Word of God. For these reasons both the old and the new Latin Doctors speak variously of the Spirit **being** and **going forth** from the Father and the Son. One must attend chiefly to their **intention**, not to isolated words.

Many. These things are fitting—and unknown to many!

Joseph. And yet they **adhere to the truth**.

Latin. I had thought—perhaps vainly—that if the **Emperor**, the **Patriarch**, and this **City** submit to Rome, then the remaining princes and their nations would likewise submit, and great aid would at once come hither from Italy. But now I see.

Joseph. What a word has escaped the fence of your teeth! This is a thing **impossible**. Is this how your long-planned union of so many Churches and nations is to be achieved—on such **terms and devices**—with the **addition** left uncorrected, and all things **unchanged** which the long and accursed schism produced? O wondrous contrivance! This is not **correction** nor **union** of the Churches, but—instead of the former schism—a **worse** schism and division and rending; a deception; our manifest **condescension** to you; **subjection**; **eternal servitude**; a **condemnation** of the holy Fathers; and behold—such "healthy" things!

Every heresy, keeping its customs and dogmas **unchanged**, asks to be united to all. But then what need of long study, care, expense, writings, ambassadors, legates, synods, and all the dangers, if without **common consultation** we are to **submit** to you, with one deacon at the ambo proclaiming the **Roman commemoration** in place of all? Do not think our faith is ruled by any **Patriarchal** or **Imperial** person, so that if one could bend these, he might persuade the rest by them. To think thus—saving honor and charity toward you—is not the thought of wise men.

Joseph. Experience has proved this often: since first we were called **Christians**, many Patriarchs—and Emperors with them—fell into **heresy**; some under them adhered to the same. Yet the **faith** stood **unshaken**—what shall I say of its triumphs? Many times **Emperors, tyrants, satraps, toparchs, wise men and rhetors**, both strangers and kinsmen, rose up against it with all their force: they became as **dung** and **smoke dissolved**; but the faith remained. Our confession is not in the Symbol alone, but in the voice of **Daniel** and **Gabriel**, who spoke without falsehood: *"Behold, the Son comes bringing faith."*

Therefore—even if we swear—it shall not fail; and God will not deny His own. Whoever of us would sunder himself from the reverence of the whole Orthodox body—these peoples shall stand, until the Second Coming of Christ, resisting against our faith: Romans, Iberians, Colchians, Albanians, Alans, Abasgians, Zichs, Pontians, Russians, Dacians, Iazyges, Moesians, Triballi, Albanians, Islanders, Syrians, Melchites, Ethiopians (toward seventy Metropolises besides), and the lesser of India. What need to enumerate multitudes of nations, where impiety against us appears in deeds, not in woven words?

Joseph. That what I say may be clear: gather for me **all the wise**—those of old, those now, those to come—by your authority into one council. Grant to each countless tongues, and bid them with all force of speech to persuade that **the sun is darkness**, or **fire**

is ice, or **the world is nothing**, or **a stone is soulless**—or any such things as both mind and senses know by nature. Plainly they will **not** prevail—unless they first **change the natures** of things. That is impossible to all alike.

If all the wise cannot persuade me concerning the **natures of creatures**, will anyone persuade me to believe that the **Maker** and **Master** of creatures exists otherwise in His **manner of existence** than He Himself through Himself, and through His **Saints**, has **both unwritten and written** revealed and delivered? By no means—away with it!

Latin. And adhering to which **usages of the Theologians** are you thus immovable and (as you say) "untaught"?

Joseph. With the unassailable Word of the **All-Holy Trinity** aiding me, I shall readily explain—only bear with me to the end; be not weary at the roughness of my speech. None of us here studied the **Italian schools**, nor those of **Gaul** or **Britain**, to dispute by their arts. Each simply **believes** and **declares** as he can.

We are thus immovable—not out of rudeness—but because the Saints, speaking in the Holy Spirit concerning the Holy Spirit Himself, did not say indefinitely that "procession" is proper to the Spirit; they defined more clearly: *"Procession from the Father is proper to the Spirit."* And rightly. For *"begotten"* introduces to the mind the Father; *"procession"*does not of itself. Therefore they say *"procession from the Father"* is altogether proper to the Spirit—thereby showing whence the Spirit has His existence. Nor were they content with this alone. Now they say, "The Father alone is cause of the Son and the Spirit;" now, "The Father alone is unbegotten, source of Godhead;" now, "The Holy Spirit, proceeding from the Father alone;" now, "From the Father, and not otherwise;" now, "Properly and from the Father alone;" now, "Only from the Father is the Spirit projected;" now, "Whatever belongs to a cause belongs to the Father alone;" now, "The power of procession is the Father's alone;" now, "The property is the Father's

alone." As if to say: were the Son and the Spirit not from the Father, one God would not be confessed by us; for the Word is from Him by generation, and the Spirit from Him by procession. Elsewhere: "As all things are from the Father through the Son, so also the Spirit is from the Father—save in the manner of existence." Thus, though the Spirit is not in the Father as the Son is, yet He is from the same Father. Elsewhere: "The *from the Father* is common to Son and Spirit;" and here: "The Spirit does not have His existence also from the Son." Elsewhere: "Thus the Spirit is the Spirit of the Son—not from Him." Elsewhere: "According to essence and hypostasis the Spirit is with the Son, but not from Him." To this agrees that wonderful phrase: "We say *Spirit of the Son*, but we do not say *Spirit from the Son*."

At times: "One God is ours, because the Son and the Spirit have their reference to the Father;" at times: "The same Person is not both the Son being begotten and the Spirit proceeding;" at times: "Of both Persons the Father is Cause;" at times: "We do not call the Son *Cause*, nor *Father*;" at times: "Whatever the Father has is the Son's—except being Cause;" at times: "The Saints know one Cause of the Son and the Spirit—the Father;" at times: "As one God, so one Cause of both Son and Spirit;" at times: "Wherefore duly both Son and Spirit are referred (to the Father);" at times: "We boldly confess one God with His caused ones;" and another: "Whatever the Son and the Spirit have, they have from the Father, even the very being which they are;" another: "He calls the Spirit the One proceeding from the Father's hypostasis;" another: "Introducing the Father as Beginning of Godhead, I honor the Beginning and equally the things from the Beginning;" another: "Properly the Son is from God, and the Spirit from God; for the Son proceeded from the Father, and the Spirit proceeds from the Father;" another: "The Holy Spirit, proceeding from the Father, properly and truly." And: "If anyone does not confess the Holy Spirit to be truly and properly from the Father, as also the Son

from the divine Essence, and God the Word God—let him be anathema."Another: "One true God existing, the Father, having a true Son begotten of Himself, and a true Holy Spiritproceeding from Himself."

These things each said and delivered at diverse times and places and in sundry words; but all the Fathers of the First Synod together say to the questioning philosopher: "Receive one Godhead: of the Father Who ineffably begot the Son; of the Son Who was begotten of Him; and of the Holy Spirit Who proceeds from the Father." By these definitions and their irrefutable decrees every addition is overthrown.

Many. To hear such things from you—or from any—none of us expected.

Joseph. With these things thus declared, shall we yet **dare** to bring forward **syllogisms** against them, and persuade ourselves to attend to **men** rather than to **the Saints**? I think not—unless we are quite beside ourselves and far from the eyes of God.

Many. Why so?

Joseph. Because two ways lie before us. Either we hold the **propositions** of certain introduced **syllogisms** to be **true** concerning divine things, and so deem the sayings of the **Holy Fathers**—affirming that the Holy Spirit **proceeds personally from the Father alone**—to be **false**; or we hold **these** sayings of the Fathers to be **true**, and so deem the opposing **propositions** to be **false**. We choose rather to **yield** to the victorious Saints and by their testimony **refute** human reasonings, than to **discard** the Saints by trusting human follies. For if **everything true** is harmonious, nothing **contrary** to the true can stand; what opposes the true is **plain falsehood**. But it is true, by the usage of the Saints, that the **Father alone** is **Cause** of both the Son and the Spirit; that to the **Father** it is proper to **project** the Spirit; and that the **Holy Spirit proceeds personally from the Father alone**. This is true and evident; therefore **no true syllogism** can contradict it. Whatever

men have crafted or now attempt, deriving a contrary conclusion against the phrase **"from the Father alone,"**must be **paralogisms** and **sophisms**; let them be given over to darkness and oblivion. We came not to piety by syllogisms; we were not initiated into the **mystery of the Trinity** by them; nor do we learn the manner of any sacred rite by them. Even were all the greatest philosophers Christians, they could not by their science teach or persuade any man that the **one only God** is both **Monad** and **Triad**—Father and Son and Holy Spirit—Another than the Father is the Son, Another than the Son is the Spirit; the Father **begotten of none**, the Son **begotten without beginning** of the Father, the Holy Spirit **proceeding** from the Father; not the Son, but **Procession**. Who can demonstrate these by syllogism? **No one.** Human reason is too weak: it demands that God be **a** person as creatures are; that everything be **from** someone; that all begotten things have a **beginning** of begetting; that whatever proceeds **personally from the Father** be merely what proceeds. Since such things **cannot** be demonstrated by syllogism, therefore the **syllogisms of men** are weak and their inventions fallible; rightly we do **not** establish dogma by syllogisms.

Presbyter. Not being able to contradict the arguments that establish our conclusion by argument, you appeal to the **usages of the Saints**.

Joseph. And what then? It is necessary that **you** accept these, being the **common judgment of the Church**. I am not bound to solve your propositions; yet lest I seem silent from ignorance or to evade your assaults, come nearer. If there is any strength in your argument, **show it here**.

Presbyter. Your words are charm to our ears.

Joseph. From your first and second propositions you appear to intend only this: that the Holy Spirit has His **existence** from the Son **as** from the Father—*through the Son* even as *from the Father*. Since your whole weight leans here, bring forth that

conclusion plainly; we will refute it clearly as **not standing with the truth**. If we show the **conclusion** false, we shall show that the **propositions** whence it is gathered are not all true; and that **our belief** is true. For, as the Truth says, *every tree is known by its fruit*: if the fruit is a **fig**, the tree is a fig; if a **thistle**, the root is not a fig. If the **conclusion**is false, the **premises** cannot both be true; either one or both must be false. **Falsehood begets falsehood, not truth; truth does not produce falsehood.** That your conclusion is false—namely, that the Spirit has His existence **in the Son** as He has it **from the Father Himself**—is clear from many considerations. In the Trinity, is the **Father** one Person and the **Projector** another *specifically*; or is He both—Father **and** Projector?

Presbyter. The one as Father is one in Himself; the one as Projector is another specifically—I speak in our sense.

Joseph. Then the **Father is not the Projector**; and the Theologians who proclaim the **same** to be **both** Father and Projector are liars; and all who believe Him to be cause of the Son and the Spirit are deceived. But if the **same** is both **Projector** and **Father**, then as He **alone** is Father, so He **alone** is Projector; and the **Son**, as He is **not** Father, so He is **not**Projector **according to hypostasis**.

Presbyter. You have said it; I have heard; consider that the Father alone is Father and alone Projector.

Joseph. Then to be **Father** belongs **properly and solely** to Him; but to be **Projector** belongs **neither solely nor properly**—and they do not speak truly who call Him **properly** both Father and Projector.

Presbyter. Why do you hunt words thus?

Joseph. Because you shout thus. For by the Italian notion, the one **as Father** is one thing—Father only, not also Son; but the one **as Projector**, according to them, is **not only Father** but **Father and Son**. Again, the one believed in the divine Persons to be **Projector**—is He the **same** as both **Father and Son**; or is the Father

one, the Son **another**, and **another again** the hypostatic Projector of the Spirit; or is He here **only Father**, and **only Projector**?

Presbyter. Wait a little.

Joseph. Why do you wander? Answer **word for word**. If the **same** as Projector be **both** Father and Son, then the **same**will **beget**, be **begotten**, and **project**—three Persons and **one**. If, however, the one as **Father** is one, the one as **Son**another, and the one as **Projector** another—then neither the **Son** nor the **Father projects** the Spirit according to hypostasis, but **only that other one** as Projector, distinct from the one Father and the one Son. With that granted, the Spirit proceeds **personally** neither **from the Father** nor **from the Son**, but **from both** only through that third "Projector." If, however, He is **only Father** and **only Projector**, the conclusion is evident.

Presbyter. Wait and you will see.

Joseph. Again: does the **Father alone**, **from Himself**, beget the Son and **project** the Spirit? Or from **another** also? Or begets He the Son **from Himself alone**, but **projects** the Spirit both **from Himself** and **from another**?

Presbyter. From Himself alone, **personally**, He accomplishes **both** processions.

Joseph. Then our conclusion is made fast: the **Holy Spirit proceeds from the Father alone**. But if He accomplishes both begetting and projecting **from Himself and from another**, then the Son has **two Fathers** and the Spirit **two Projectors**—both the Father Himself and the co-cause with the Father of those who proceed **personally** from Him.

Presbyter. Nay: the Father has the **begetting** of the Son from Himself alone, but He possesses the **procession** of the Spirit both **from Himself** and **from another**.

Joseph. Thus believing, since the Son is what He is **from the Father alone**, and the Spirit's being **Projector** (in your scheme) He has **from the Father alone**, it is clear that the **Father alone** is,

specifically and archetypically and properly, **Cause** of both the Son and the Holy Spirit—since from **Himself alone** He wholly **projects** the Spirit; and the **Projector**—that is, the **Projector by participation**, the Son—remains **begotten**, **uncaused**, and **without beginning**, existing of Himself as Son, **not** as Projector.

Presbyter. But how do some of ours say He **proceeds also from the Son**? I will solve this straightway.

Joseph. Then you range yourself with us—if only while you champion the differing dogma you allow yourself to be **perplexed by all things**, rather than slipping to other matters. Why not answer **to the point**, word for word?

Presbyter. You shall hear shortly.

Joseph. Further: the **Projector**—is He a **Person** subsisting by Himself, or **not** a Person? If **not** a Person, then we care little for a non-person in the Trinity; for what does not subsist personally cannot be **Cause** of a divine Person. If He **is** a Person—**is He the same** only with the **Father's** Person, or only with the **Son's**, or with **both**, or with **neither**? If **with the Father only**, our point is gained. If **with the Son only**, then the Son would be **Projector**. If **with both**, the Father will be the same as **Son and Brother and Uncle**! If **with neither**, then He is **neither Father nor Son**; and then the Holy Spirit does **not** proceed **from the Father and the Son**.

Again: is the **one Projector** a **Person** by Himself; or the **same** as **one** of Them specifically; or are there **two Persons**together; or is He **not** a Person but a **power common** to Father and Son? Spare words: if He be **also** a Person, then, besides the Father, the Son, and the Spirit, we have a **fourth**—a **Tetrad**. If the **one Projector** be **two Persons** (as **Thomas**opines)—the Father and the Son together—then there are **two causes** of the Spirit. If He be **neither** a Person **nor two**, but **one common power**, then **neither** the Father **nor** the Son **projects** the Spirit as **Persons**; **their power** does so.

Further: since the Holy Spirit **according to hypostasis** proceeds **from the Father alone**—lest the Son be thought brother of the Father and son of the Son—He proceeds **from His own Projector alone**, lest He be considered mere projection. But the "Projector," by your account, is **someone else** besides the one Father and **someone else** besides the one Son, being a **power** and not a **hypostasis**. With one Son, then, the Spirit would personally subsist **from the Father and the Son**—which is confusion.

Further: is the one believed in the Trinity to be **Projector the same** Person as the **Son?** Or is the **Son** one specifically and the **Projector another?**

Presbyter. The **Projector** and the **Son** are the **same**.

Joseph. Consider! You have made a great **slip**. If the Son is **not** one thing and the Projector **another**, but the Father and Son are **one Projector**, then in the Trinity there are not **two**—but the **Projector** is **both** Father and Son; and the **only**Projector is **Father and Son** and the **only Father**; and the **Projector** is both **Son and Father**—an absurdity.

Presbyter. Perhaps a **Synod** will distinguish these more clearly if God grant it soon.

Joseph. If the **Son** with God is **only Son** (not also Father), but the **Projector of the Spirit**, by your account, is **not only Son** but **Son and Father**, then the **Son** with God is **one**, while the **Projector** according to hypostasis is **another**; and those who call the **Son Projector** do **not** speak truly.

Further: if the **Father alone** is **Cause of the Son**, but **not alone** of the Spirit (rather **with another**), then there are **two causes** in the Trinity: one **Father**, the one cause of the one **Son**; and the **Projector**—something other than the Father—another cause of the one **Spirit**. Hence **two causes of Godhead** follow.

Further: since the "one Projector" is, by you, neither the Father alone nor the Son alone, but **both together** "by conjunction," you make **one** of **two**; and so the same, as Projector,

will be **two** divided in something, and again **conflated**into one—both **three** and **two**—which is absurd.

Further: in the Trinity the **Father alone** begets and is not begotten; the **Son** alone is begotten; the **Father** is confessed by all **unbegotten**. But if, as you say, **both** are **Projectors** of the Spirit **hypostatically**, it is necessary that the one **Projector**be **one composed of two**, or that there be **two Projectors** of the Spirit. Then the same will **beget** and be **Projector**, be **begotten** and **unbegotten**—as Father in begetting—a contradiction.

Further: since all begetting and all projecting are held by all to belong to the **Father**, but the "one Projector" (Father and Son together), by you, **neither wholly begets nor wholly projects**, while the **Father alone** both begets and projects, and the **Son** clearly projects **only by participation**, therefore the **one begetting** is **other** than the **one not-begetting Projector**; and so **two causes** of the Spirit and a **Tetrad** are introduced. For as a Person proceeding **undifferently from one Person** has **one** cause, so one proceeding **from two** must have **two** causes. As, if the Son were begotten **in two ways**, He would have **two Fathers**, so if the Spirit proceeds from **Father and Son**, by all necessity He has **two Projectors**. And as **two Fathers** would make **two Gods**, so **two Projectors** would make **two Principles** and **two Gods**.

Further: the one you call **Projector** is neither a **Person** of the Trinity, nor the **same** as any Person therein, nor **included** in it, nor **numbered** with it **personally**; he is fashioned by bare conceptions with only two Persons present: therefore there is **no hypostatic Projector** of the Spirit among the divine Persons.

Presbyter. All this would be spoken against you if the **Persons of the Projector** did not **coincide** with the Persons of Father and Son. But since, by saying "Projector," one immediately names **both Father and Son** (for the Father and the Son are the **one Projector**, and the Spirit **projected** is included with them), the Trinity remains **unmultiplied** and **unchanged**; thus the Projector,

in our account, **escapes** your arguments and is **secretly numbered** with the divine Persons.

Joseph. Which? Because this **Projector**, being **whole**, is also **wholly Father** and **wholly Son**? Or because each divine Person, though entering with the others, nevertheless **keeps His own property unmixed**? If the **first**, then the Persons of Father and Son are **Projectors**, and **both** Fathers, **both** Sons. If the **second**, then the much-sung Persons are **three and not more**, each preserving His property unmixed, and do not admit another Person to be numbered with them; your "Person of the Projector" does **not** enter **secretly** among the Persons—away with it! For the Persons are **Persons**, each considered in Himself; while your Projector is a **power of Persons**, **not a Person**.

Presbyter. I am bewildered at such force and boldness of speech.

Joseph. You have not yet considered what was said from the beginning; hear it more clearly. Though loving quiet, I would have preferred silence rather than to speak of the absurdities arising from the **Italian** conclusion concerning the procession of the Holy Spirit. Yet, being unwillingly carried to speak: tell me—does the Father and the Son together, whom you allege to be **cause** of the Spirit, **project** Him **by their common Essence**, or by their **one Hypostasis**, or **by the projecting Power alone**?

If by their common Essence, since Father, Son, and Spirit are one in this, the undivided Essence would both projectone from Itself and be projected from Itself; the undivided would be divided. If by one Hypostasis, the Father and the Son are one Hypostasis—which is impious. If by the projecting Power alone, since this is neither Father nor Son but their common power, the Spirit is not projected according to the hypostasis of Father and Son.

Again: the Father alone has the **generative power** whereby He begets the Son—**one** power; but the Father and Son together have a **projecting power** toward the Spirit—**another** power. Then

neither the Person of the Father nor that of the Son is hypostatic in the Trinity, for they would beget and project **not** a Hypostasis from themselves, but **only powers**. Granted this, the Holy Spirit is **not** projected from the **Persons** of the Father and the Son.

Again: according to divine Scripture the whole Trinity is **one Power**, and each Person is called **Power** in particular. Yet the **Projector of the Spirit** is nowhere called **Projecting Power**—as neither is the Father called **Generative Power**. What **all** divine Scripture **silences** is **silenced as non-existent** in the divine. Of the things of the Father there are **two** sorts—**personal and proper**, and **natural and common**. If **projecting** the Spirit be **natural and common**, then it is **not personal and proper**. And granting entirely your distinction: if the **generative power** of the Father is **cause** of the Son, and the **projecting power** of Father and Son is **cause** of the Spirit, then the **Father** is not **immediately** but **through**generative power cause of the Son; nor the **Projector** immediately but **through** projecting power cause of the Spirit. The Son proceeds from the Father **through one medium**; the Spirit from the Father **through two**—the **Son** and the **projecting power**.

Further: the Father alone, as **Cause**, is cause of the **Son**; but the Father **and the Son** together are one cause of the **Spirit**. Thus one cause is **the Father alone**, another cause **the Father-and-Son together**; and besides these **two causes**, there are **two caused ones**: one caused **from the Father alone**, the **Son**; and one caused **from Father and Son**, the **Paraclete**. Besides these **two causes**, there are **two causal powers**: the Father's **generative** power, cause only of the Son's generation; and the Father-and-Son's **projecting** power, specific cause of the Spirit's procession. Besides these **two powers**, there are **two caused properties**: the **generation** of the Son and the **procession** of the Paraclete. Thus in the Trinity you introduce **two causes**, **two caused ones**, **two causal powers**, and **two caused properties**—things alien to the wisdom of Orthodox theology.

Further: if the **generative power** begets the Son and the **projecting power** projects the Spirit, then the **Father**, as **Cause**, will be cause of **two Persons** and of **two hypostatic powers**; but the **Son**, as **Cause**, will be cause of **one Person** and of **one hypostatic power**. For whatever is said to be **from another** refers to the **first Cause** (as great **Basil** teaches). Granting this, the **Father** will be cause of what is **from Him alone**; but the **Son** will **not** be cause **alone** of what is from Him. Thus the **Son**, as **caused**, is **from two**; the **Spirit**, as **caused**, is **from three**—from **two Persons** and **one Power**.

Further: if in the divine Persons the one **as Father** is not the **Son**, and the one **as Son** is not the **Father**, and the **Projector**is neither Father nor Son—he being a **power**—and the **Holy Spirit** is neither Father nor Son nor Projector; then to the **Son** the **Father alone** is **one cause**; but to the **Holy Spirit** there are **three hypostatic causes**: the **one besides the Son**, and the **one Son besides the Father**, and the **one Projector besides the Father**—since this denotes **hypostasis**, that is, **Person**. Thus, within the same Trinity, you have a **triad of projectors** and a **tetrad of causal persons**.

Further: if **two Persons** of one form (Father and Son) are causes of **two Persons** and **two hypostatic powers**, then the **two Persons** (Son and Spirit) will be caused by **two Persons** (Father and Son) and by **two hypostatic powers**. Hence a **triad of projectors**, a **tetrad of causes**, and a **tetrad of caused ones** is introduced—**not** in the divine Persons.

Presbyter. Lord, have mercy on me!

Joseph. Do these things seem to you absurd, blasphemous, intolerable? I understand. Yet **these** and **ten thousand** more arise from believing the **Son** to be **cause** of the Spirit. There is **no escape** from this swarm of absurdities save by confessing that the **Father alone** is **Cause** of both **Son** and **Spirit**.

Presbyter. It seems to me that so many absurdities would not arise did not the **conclusion**—which breeds them—already be absurd.

Joseph. I concede it; you judge rightly. I have spoken as briefly as I might. If God permit and a Synod convene, I shall say many things—clear and good—on this matter. Either **be silent**, or **solve** these your propositions as is meet, or **confess the dogma**, or, being refuted, **depart**. And may God—who grants peace to all the world—Himself grant peace to us, in the ways He knows. **Amen.**

PART THREE

ON THE UNITY OF THE ONE HOLY CATHOLIC CHURCH

This text discusses church unity and reconciliation between the Eastern Orthodox Church and the Roman Catholic Church. Written during a period of schism between these two major Christian denominations, the text takes the form of a dialogue addressing the complexities of potential reunification while maintaining doctrinal integrity. The author presents various perspectives on church unity, addressing theological differences, practical concerns about representation in ecumenical discussions, and the proper approach to negotiations. The text references historical tensions between Eastern and Western Christianity, including differences in practice, concerns about papal authority, and reflections on the challenges each church faces.

DIALOGUE I.

CONCERNING THE PROPOSED UNION OF THAT TIME; NOT YET COMMUNICATED TO THE SYNOD OF THE GREAT CHURCH OF CHRIST

1. God—who orders all things and turns them toward the better, and who, as provident Overseer, also cares for this His own

flock—requires that we both reflect privately on the proposed union and also deliberate together and in common; further, that we strive in every way to be found superior to the conflict that threatens, lest, as is said, we be shamed by the soldiers in respect of arms; or rather, that the union might indeed come to be, and that neither by the inexperience of those who desire it nor by the influence of those who resist it should we be diverted from the aim. It is truly for us a necessary, wise, and most advantageous thing to foresee the difficulties with precision, to anticipate the assault of thoughtless deceit, and to attempt promptly to repel those things by which—should we be brought to trial—we would certainly fare ill. Let us therefore proceed, guided by right and useful reasoning, to examine what is fitting. And let your discernment test for me, point by point, the precise and distinct features of whatever shall be said; and if at any time I seem not to speak rightly, either correct this kindly or, imitating the best architects, understand my intent and justly reshape my words—so that, when the structure is already raised to its proper measure, you may skillfully refashion what admits of a better state.

2. First, we must have firmly pre-understood that what is to be said here concerning union is to be kept by us as a **mystērion**. Second, it is necessary for us to pre-meditate, with respect to the proper time of our meeting with them and theirs with us, that there not be one proposal offered to one party and another to another—especially not in the heat of verbal contests. For such things by themselves, even if no schism existed, suffice to divide all from all. Rather, let us be undivided in face of whatever may arise **—as if one spirit and one mind and one common purpose**—so that in character, in word, and in writing, no one of us be caught contradicting or be rashly accused. Let those of one mind—both present and absent—sustain, correct, and swiftly free from accusation any brother so charged. Having premeditated these things now, we shall have them ready then, so that when the time

comes they may become deeds, and many of us—indeed all—may be of one mind unto the good.

3. As to the matters themselves, I speak as before God. Since, as is said, a **Locum Tenens** (πληρεξούσιος) of Rome has been sent as "mediator of the Churches," so too must we seek a mediator for this union—whether monk or married cleric, as you yourselves judge—fortifying him with such Patriarchal and Imperial letters, and with such authority, as that one has received; and we must instruct all Romans dwelling here to honor and to understand him just as those there honor the one sent from us. It is a grave and excessive imbalance if the one be wealthy, a Cardinal, possessing authority to bind and loose, living in state and with a hundred attendants and ten thousand followers, while the other is stripped of power, solitary, and poor, set to oppose him. Let our envoy then—be he Presbyter toward their Church, or **Locum Tenens** of our Synod toward theirs, or mediator toward both, counselor, steward, and agent of all words and matters—announce our mind while their envoys remain here: some matters orally, others by letters; and likewise present to us faithfully what is received from them. Thus, under God, he will contend for us; and you, though absent, will sit and speak through him. This alone is owed us as Orthodox: that after four hundred years the flock of Christ, divided, may by a God-pleasing **oikonomia** be reunited through him by the grace of the Holy Spirit—altogether with our dogmata remaining unchanged (a thing paradoxical to many, but to God most ready). Ours in return is only this: to cooperate with him in all things, to suggest necessities, to advise what conduces to union, to propose the handling of matters and of words; in sum, to entrust the care to him alone—your hands assisting, Christ directing. Let the man be surrounded by four allies: a learned hierarch, a chosen ruler among the clergy, an Orthodox interpreter, and a wise secretary. These, once or twice a week, as the avengers (i.e., defenders) of the whole Orthodox Synod, shall judge—**not in**

the Synodal chamber of the Pantokrator, but with him—what is best concerning dogma; for it is not fitting that such work be done in public where hospitality is offered to arrivals. Let what is said on each side be recorded faithfully, that in the word of truth and fear of God the same may be practiced by you privately; and, once well rehearsed, be placed in a private codex.

4. If this mode of proceeding seems difficult to some, there are better ways—two especially—which I shall set forth.

First way. At an appointed time, let the principal persons among those who come hold **public and peaceable colloquies**with us—by an ordered method of questions and responses and according to the rank of persons—so that what is proposed advances in order.

Second (and better) way. Let us, after much common and accurate deliberation, compose concise and clear **synoptic epitomes** of the dogmatic questions; let each epitome, once duly approved, be sent to them in writing; and let us receive in order their written replies, to which we shall respond nobly and in order; and so proceed until the end. Thus did those at Constance in Germany before us, who produced seven books of Latins against Latins. In this way, the times of assembly, the proposed theses, and the greater part of proceedings will remain hidden from many, and all things will be done as divine mysteries with reverence and due order. For when all are allowed to speak, each will say shamelessly whatever he pleases, and prolixity—source of disorder, strife, and contention—becomes inevitable. Let only the **chosen** engage: defining at times, clarifying at times; and you, leaders of discourse, ground your hope not in rhetoric alone but rather in the firmness of dogma, in prudent management of affairs, and—chiefly—in the grace of the Holy Spirit. Even if the advantage does not accrue from the words themselves, it will come from right economy and from the nature of the matters; for our piety does not stand in woven words and knitted syllogisms, but in rectitude of thought and realities by nature unchangeable. Thus must we be prepared.

5. Now as to what follows, I speak from the outset, taking God, the Protector and Savior of all, as witness to my words: I speak with full understanding and right judgment to your holiness. Let no one suspect me of any other intent than to make the union of Christ's Church easier—so far as in me lies—while fearing accursed **condescension** and believing that loss will befall the whole fullness of Christ's Church if I were to pass these things over in silence. With all purpose, therefore, and by every means, I submit good proposals and lay them before you Orthodox **as mysteries**. Since those from Rome, with all our dogmata and the traditions of our Church—written and unwritten—remaining unchanged, seek with all their soul to be united to us and clearly confess all our things to be from the Fathers and holy, **except that they ask this alone**from us, namely, to commemorate the one of Rome as **holy** in our holy rites: this seems to me to differ in nothing—or but little—from our accustomed practice, yet I counsel that the Synod among us deliberate together concerning it. I state my judgment, not as one who presumes to know all customs everywhere (for you know them more precisely), but so that, having pre-meditated irrefutable replies to their declared proposals, we may be found ready defenders of the truth when we assemble with them.

6. For example: Suppose someone who has deserted from us to them should propose ten thousand accusations against us. One might say to him boldly: "You, sir, do not seem to have made this change for the sake of truth, moved by divine zeal, but rather to vindicate the choice you made alone, so as to escape censure for changing and to acquire favor among those with whom you have aligned yourself—pleasing them with daily attacks against us. Just so, among Christians, those who turn to the Agarenes show a certain unconfessed and unrestrained frenzy against us, mocking the things of our piety with unbridled tongue—gaining thereby nothing but to appear friendly to those with whom they now

stand." If you claim zeal for God, there are others more heterodox than we—Jews, Ishmaelites, fire-worshipers—against whom your zeal might be proved; but now, bearing with blasphemers, do you breathe only against us? If zeal for Christ truly moves you, you ought to have opposed those, rushed against those, not against us who worship the same Trinity and confess the same Christ. If you saw a house rotting from its very foundations, would you leave the crucial repairs and only plaster the hairline cracks? I think not. Or if, under a king, you saw some become open enemies, while some of the household merely stumbled a little, would you neglect the open enemies to punish the servants? Perhaps you say, "I hasten to treat both"; yet which more needs care—those mortally ill, or those held together notwithstanding a minor disorder?

7. If you chose your change for human reasons, not ignorant of the rightness of our doctrine, you would not refuse to return; you would not bear long to be separated from the better portion. But if, reckoning glory to be secure at any cost, you now adhere to it for its own sake, consider how easily human understanding is deceived and how many, though gifted with sharpness of mind and power of speech, have nevertheless missed the rule of truth concerning God—because they attend not to the true and first wisdom but to the psychic, even the demonic, and to unprofitable word-fights that only destroy. In what have the innovators been ensnared, if not in these very things? It is ours to lament the wretchedness of those who do not hear. Not all who devised their own apostasy under the banner of "Greek wisdom" escaped the snares they set. We grieve the magnitude of the loss when one, who might have contributed greatly to the world and been its boast, falls away. Such a one might have wielded great power, not by novelty of doctrines but by force against adversaries. The Church among us has been deprived of a fortified weapon when such a one leaps away. Even if she remain unconquered by enemies, she seems at least to have suffered a loss. Most lamentable

of all is that, falling away from alliance, he has also become an enemy and great adversary—the very one whom she bore and nourished. He disregards the honor due to parents—though both great reward is promised for such honor and great penalty threatened for its neglect—and rushes to expose what should be hidden. Even if he judged some blameworthy things in his mother, he ought to have concealed the division, remembering the paternal curse of Ham. For if your mother, by reason of age, were duller of perception and missed something fitting, would you mock her? Would not all judge you blameworthy before God and men? The word of God has bound honor to parents to the honor due the invisible Father; and what judgment falls upon parricides is known. Much more ought one to honor the mother who bore one spiritually, nourished with divine words, and brought one to full age—even if one knows some blameworthy things in her. Consider those sons who covered Noah's nakedness and what recompense they received, in contrast to Ham. Thanks be to Him who poured out His blood for this: not only is our Mother blameless in this, but she alone is right, true, and excellent.

8. If you are altogether attached to the Italian opinion and grant it security without any doubt, why do you not cleave to it yourself without burdening your own countrymen and making them share in your change? But I think you know—being not without reason—**who among us and among them** strike nearer the mark of truth and who stand far from the established positions. Yet contentiousness, pride, arrogance, stubbornness, and the refusal to endure even the appearance of being conquered do not allow you to stand with those who rightly divide the word of truth. They persuade you instead to assail us unsparingly and to label us unyielding because we do not submit to the one of Rome—a misfortune and disunity, you say, of the whole nation. God is my witness: I will answer you.

9. If you judge correctness of dogma by prosperity or misfortune in life, then you must say that Agarenes, Persians, and others—some daring impieties against Christ—are blessed beyond measure; whereas we, who boast in Christ and are perfected in divine baptism, would be least blessed because of sufferings. Yet we see those prospering and exalted who blaspheme, while we suffer—**and you also boast greatly in your prosperity**. Therefore you ought not to attack us in our misfortunes but pity us as brothers. If care for truth remains in you, judge matters justly and consider with whom the divine favor rests—more with us or with you. We, besieged for many years, are nonetheless preserved; but you, with great armies and arms, when you attacked those in Egypt, suffered a great defeat that unnerved the whole West. If we, being nearer to those enemies, had not borne the full brunt of their assault—as a small wall between you and them—you would not have endured even a little but would quickly have been destroyed. One battle has made this plain.

10. If our Church has fallen into misfortune, she has not changed the order established from the beginning. Not only Constantinople but also Alexandria, Antioch, and Palestine lost their Patriarchs; yet the dominion of impious nations did not overthrow the order of the Churches or depose their presidents. **But your Church has been divided**, and two Popes have presided opposed to each other; each despises the other, and each subjects all who cleave to his rival to dread excommunication and anathema—so that *all of you* fall under extreme penalties, and none is easily judged a Christian sincerely and indisputably. Whereas among us—though cities are captured by impious nations—the Church keeps her unchangeable form; Archbishops, Presbyters, and Deacons discharge their ranks unhindered, and everywhere the divine Mysteries are celebrated. Among you, however, which Archbishop can be shown ministering in cities captured by such nations? Of old the Hebrews were rejected by God, and with loss of

their external liberty their sacred glories also departed—priesthood, kingdom, sacrifices, prophets, prophecy, the voice of expiation, and all kindred things. But among us the sacred and divine realities that signify God's nearness and carry us to Him are preserved unchanged. Thanks to our Master and Guardian that, though we have fallen from bodily prosperity into weakness, we have not been deprived of what leads to salvation.

11. We suffer harms from impious nations—and this is a consolation, for we suffer them because we are hated on account of piety. This is the greatest sign of God's providence and ineffable care: that we justly pay the penalty for our transgressions by the hands of those who also fight against God, so that our chastisement is not simple vengeance but verges upon martyrdom. For even if, on account of our sins, God permits the impious to exercise dominion, yet *they themselves* hate piety and are hostile to us. You, however, suffer intolerable things not from outsiders but from yourselves—raging one against another and waging wars; your own Popes arrayed against each other compel their subjects to defile their hands with fraternal blood. In this you differ in nothing from madmen who cut their own limbs, seeming to cut an enemy's. Worse still: you not only wound your own limbs, but those who kill thus are culpable; those who slaughter fellow citizens stand under judgment as murderers; and those who, for love of rule and tyranny, prepare both themselves and many for the slaughter of their countrymen are murderers in intention, even if they do not execute the deed.

12. We, though broken and conquered by impious nations, have fixed our hopes against those most impious and alien to God, acting as avengers of Christ. If we fall, our slaughter will be reckoned as martyrdom, for we fall fighting for Christ. Their madness against us, and the terrors they inflict, arise from their unshaken frenzy against our right dogma—nothing else. One who differs from them in nothing except piety toward Christ fights for

Christ Himself; it is clear, for he could easily change and make them friends and enjoy ease, but, setting these aside, he endures to be hated, driven out, and even deprived of life for Christ. **To suffer for Christ—what is more blessed?** You, however, leave the enemies of your faith and fight those of the same faith, your co-believers—like a man who, while being beaten by others, leaves off resisting them and begins striking his own limbs.

13. If life be weighed by purity and exactness of conduct, our portion—not boasting—surpasses yours by far: in temperance, self-control, humility, vigilance; in the good order of the holy temples; in the order of the divine rites; in the venerable comportment of priests and the saintly bearing of archbishops. Among you every law and sacred ordinance that fosters self-control and temperate living is neglected, set aside; life is full of licentiousness and uncleanness—not only among the laity but also among monks; not only among monks but also among the clergy, deacons and presbyters; and even some who have received presidency wallow openly in fornications and adulteries, approach the divine altar the same day, and handle and partake of the dread Body of Christ. These things are enough to be said at the proper time to one who deserts from us to the Latins and then thunders against us with word and food of oppositions—if he is able and willing.

14. To those who dare to proclaim that help from Rome will immediately follow; that union will be instantaneous with all our customs and dogmata remaining unchanged; or who propose that commemorating the Pope as holy is no disagreement at all—we must say many things in reply. Is this the union of so many Churches and nations, long planned by you through many years? Do you think to be united to us **while the divisive proposition remains in place** and all is unchanged and uncorrected—so that the long and accursed schism is prolonged? This is not correction nor union, but a schism worse than the first: division, cutting-off,

deceit, a manifest condescension of us toward you, a bond unto ruin, a leading to the precipice, flight from freedom, enslavement of holy things, and a condemnation—most unhealthy—of the Fathers' confessions. How will there be union while **ten thousand dogmata** stand between us? Union obtains only when the whole remains undivided, with nothing divisive remaining between. If that which divides remains, the divided cannot be truly united—though to those who do not see clearly it may seem so. Union is a **common joining** of what was divided. But how is this union true and unfeigned, if some proclaim the Symbol with the addition *in the sacred rites* while others do so without it? This is not to unite the Church of Rome to us—far from it!—but to subject the four Eastern Churches unreasonably to Rome, deceived by empty hopes. Are not our losses enough—of East and West, of land and sea, of movable and immovable goods, and of almost every life-delight? Must the enemy add to these a blow at piety? God forbid. Even if such a scheme vanish like a bubble, our wealth, glory, lineage, and crown remain: **one baptism, one faith, one Church, one God glorified in three ὑποστάσεις**. Let all who do not so believe be anathema. Beautiful is peace with all—*when united in piety*. Peace with justice is the most beautiful and advantageous possession; but peace with evil or deceit brings reproach and is most harmful. There is an evil concord and a good disagreement; one may agree well or badly. Where "friendship" serves destruction, there hatred becomes a foundation of virtue; dispassion is better than passionate concord. If "holy" is he who is above all impurity, or he who has purified soul and body of all that displeases God, how shall we judge holy one who remains unrepentantly defiled with Christian blood throughout his priesthood? For if the canons expel even a penitent homicide as defiled, how can one who rejoices in manifold murders be placed among the holy?

Argument A — What counts as true union
Form: *Barbara (AAA-1)* — **Validity**: *Valid*
Premises:

1. All true ecclesial unions are states in which no dividing dogma remains between the parties.
2. The proposed "union" leaves dividing dogmata (e.g., the disputed addition in the Symbol) intact.

Conclusion

∴ The proposed arrangement is **not** a true ecclesial union.

Rule check: Middle term ("states with dividing dogma") is distributed; no illicit process; both premises affirmative.

Steel-man (tacit premise made explicit): "Leaving a divisive doctrinal proposition operative in the liturgy counts as 'a dividing dogma remaining.'"

15. Let no one deceive us with vain hopes that help will come shortly—or after a long time—from the Italians as allies. Even should they array themselves on our behalf, it will be to enslave the City, destroy our polity, and efface our faith, our race, and our very name. For the words shall be fulfilled in us: "You will be hated by all for my name's sake" (*Mt* 10:22); "You will weep and lament, but the world will rejoice" (*Jn* 16:20); "The hour is coming when everyone who kills you will think he offers service to God" (*Jn* 16:2). Such things come upon us in order that the testing of our faith may be found purer than gold. As the Apostle says: "If we judged ourselves, we would not be judged; but when we are judged, we are chastened by the Lord, that we may not be condemned with the world" (*1 Cor* 11:31–32). To be without chastening is most unjust for those who share in salvation; the Lord, caring for us, wills rather to chasten us as sons, that we may be numbered with His chastened sons and not, as illegitimate, be cast from the paternal house. "If you are without chastening, of which all are

partakers, then you are illegitimate and not sons" (*Heb* 12:8). Thus we are chastened, since that firstborn heavenly Church cannot be filled from above except from this earthly and Orthodox one. If that one were to be filled from various heresies, schism would hinder; **no heresy allows its adherents to be co-heirs with all the saints**—heretics and schismatics alike.

16. To speak more concisely: I greatly desired to be present at that Synod, to hear what would be said, see what would be done, and defend the truth. But since the end of my life may arrive before the Synod convenes, I judge it fitting that our Patriarch—who will be present—declare this final judgment in the Synod, thus:

In the name of the holy and superessential Trinity: This is the first, saving, and more-than-mighty judgment which the Holy Spirit through our lowliness gives to this holy assembly today. Since, by the authority of the one God, every Ecumenical Synod is able to correct the determinations of local synods and to establish or remove what is salutary, therefore—preferring the seven Ecumenical Synods to any single local synod—let the division that has separated us for these many centuries be confessed henceforth as altogether **abolished**, and let every schism depart. To make such a change, alteration, or addition—call it what one will—is permissible to this Synod **if** it is expedient; if it is not expedient, it is not permissible. But to this Synod it **is** permissible and in every way expedient, sacred, and saving for those called by Christ, and therefore acceptable to God. The proposition which we doubted and which introduced contention concerning origin divided the Church of Christ; this judgment introduces peace to all and unites the Church in indivisible union; it does not diminish the number of the saved but adds countless souls. This is not innovation, alteration, or subtraction, but the inviolable keeping of what was handed down by the Fathers. This, first of all, I propose, urge, and entreat to be established firmly by all, undeniable, indubitable, beyond suspicion.

Argument B — Authority of an Ecumenical Synod to remove a divisive local determination
Form: *Barbara (AAA-1)* — **Validity**: *Valid*
Premises

1. All Ecumenical Synods possess authority to correct the determinations of local synods for a saving purpose.
2. The divisive local determination at issue is such that its correction would be saving and peace-bringing for the whole Church.

   Conclusion

   ∴ This Ecumenical Synod may and ought to correct that determination.

   Steel-man: Make explicit that the Synod in question is **Ecumenical** and the correction **serves salvation and peace**.

17. A second course—according to reason, and indeed a bold one—concerns Rome herself, which perhaps suffers harm from those whose immediate successor she claims to be. **Therefore, as supreme hierarch over those subject to him, let the Roman Pontiff change the Latin addition to the Symbol that causes controversy** into a saving expression. I do not speak of novelty—neither of his invention nor ours—but of what the **theologoi** proclaim most clearly: concerning the Holy Spirit, to confess "the one who proceeds **from the Father through (διά) the Son**." If one syllable, *kai* ("and"), be removed and one, *dia* ("through"), be placed in its stead, all the terrors would be resolved at once.

Argument C — Re-wording the clause to remove the point of division
Form: *Constructive Dilemma → Practical syllogism* — **Validity**: *Valid*

as policy-inference

Premises

1. If a verbal form preserves patristic doctrine **and** removes the divisive implication, it is to be preferred in a Symbol.
2. "From the Father **through** the Son" preserves patristic doctrine and removes the divisive implication introduced by "and the Son."

   Conclusion

   ∴ "Through the Son" is to be preferred in the Symbol.

   Note: This evaluates *form* (modus ponens on 1 & 2). Soundness rests on patristic claims.

18. A third counsel (should the second be hindered): Since it is necessary that both a **Definition** and a **Tome** be issued by this holy Synod, let both explicitly contain: (i) **According to the Fathers,** the Holy Spirit **personally** (καθ' ὑπόστασιν) proceeds from the Father **alone** as having from the Father alone the cause of His ὑφιστάναι (subsistence); (ii) the same Holy Spirit **essentially** (κατ' οὐσίαν) is **from the Father and the Son**, both as shared essence of the two and as being **imparted to creation** from the Father **through** the Son according to **ἐνέργεια**; (iii) those who from now on dare to dispute the matters formerly at issue between Romans and Latins are consigned to perpetual silence.

19. If you desire truth and not a pretense, choose one of these three for the union of the Churches: either the first, according to God's good pleasure; or the second, according to our **oikonomia**; or the third, by concession in hope of perfect union. If you will do none of these, we in no wise consent to separation. As to what I have said concerning the procession of the Holy Spirit, let this succinctly stand as my mind.

20. Concerning **azymes** (unleavened bread): I will be as clear and concise as possible, though much could be said. What

most refutes azymes, in my judgment, is **Patristic Tradition**: that the **sacrifice** is offered with **leavened** bread, whereas azymes are a novelty.

- **First,** the divine James, the brother of the Lord and first Bishop of Jerusalem, as well as Basil the Great and John Chrysostom, have described in writing the mystical rite and handed down that it be performed with leavened bread —so the prayers of the order attest, and the praxis of the dread Mysteries confirms, though these Mysteries are known to many.
- **Second,** even now Romans (many of them), Melkites, Syrians, Ethiopians, Alans, Abasgians, Iberians, Colchians, Russians, Goths, Dacians, Paeonians, Mysians, Triballi, and many others—diverse in lands, customs, and tongues—offer this sacrifice to the God of all with leavened bread, showing in deed that they did not pass from azymes to leaven but, **from the time they submitted to the name of Christ**, received leavened bread for this rite.
- **Third,** in a thousand years—during which the luminaries of the world often convened in this region where even now the customs of the Church are preserved—none of those dwelling here, whether from Italy, Thrace, Egypt, Syria, or Palestine, ever used azymes in the divine offering; and in Nicea, Constantinople, Ephesus, Chalcedon, Sardica, Gangra, Laodicea, Antioch, and many other places at various times, one sacred action was performed. Hence it did not occur to any to speak against leaven, since all offered with leaven and held the same mind in all sacred rites.

  If you are persuaded by these, thanks be to God; if not, **what argument could suffice**? Are so many Fathers not persuasive? So many Synods? So many traditions, written

and unwritten? Will the voice of one man, evaporating like vapor, persuade you? These matters our coming Patriarch—no boaster in words, but weighty in character and steadfast in mind—will fittingly defend before the Synod, that our lineage be not found undefended on the Day of Judgment.

Argument D — On leavened bread
Form: *Barbara (AAA-1)* — **Validity**: *Valid*
Premises

1. All sacramental practices universally and continually handed down by the Fathers are to be maintained.
2. Offering the Eucharistic sacrifice with **leavened** bread is universally and continually handed down by the Fathers.

Conclusion
∴ The Eucharistic sacrifice is to be offered with **leavened** bread (and not azymes).
Steel-man: Premise 2 tacitly claims universality/continuity; historical soundness is empirical, but validity holds.

21. Beyond all this on the **procession** of the Holy Spirit (ἐκπόρευσις), learn and hold piously that each divine Ὑπόστασις has, in addition to His proper name, a further **relative appellation**: the **Father** is not only Father but **Πρόβολος**(*Emitter/Projector*); the **Son** is not only Son but **Λόγος**; the **Spirit** is not only Spirit but **Πρόβλημα** (*That-which-is-sent-forth*). These things being so and truly believed, we do **not** predicate these names of the Father in the same way as of the Son. The Father is **only Cause** (μόνη αἰτία) and only **Uncaused**; therefore He bears each relational title **to one Person**: He is **Father only of the Son** and **Πρόβολος only of the Spirit**; thus He is Father of the Son and Πρόβολος of the Spirit. The Son and the Spirit, being **from the Father alone** and not causes of each other, bear one name relatively **to the Father** and the other

relatively **to the co-caused** fellow—i.e., the Son is **Son relative to the Father** and **Λόγος** relative also to the Spirit (not as "from" the Spirit, but as sharing the same origin from the Father and the same essence, consubstantial and co-eternal). Likewise the Spirit is **Πρόβλημα** only relative to His Πρόβολος, the Father; and He is Spirit **of the Father** (as from Him), but also **of the Son** (not as *from* Him, but **through** Him, as proceeding from the Father **through** the Son, consubstantial with Him and of one glory).

Argument E — The Father as sole cause
Form: *Barbara (AAA-1)* — **Validity**: *Valid*
Premises

1. Whoever is sole cause and uncaused bears paternity only to the Son and emission only to the Spirit.
2. The Father is sole cause and uncaused.
3. **Conclusion**

∴ The Father bears **paternity only to the Son** and **emission only to the Spirit** (and not vice-versa).

22. We do not call the Son "Son of the Spirit," nor the Father "Father of the Spirit." The reason is evident and is set forth by blessed Augustine (*De Trinitate*): "We call the Holy Spirit 'of the Father,' but we do not conversely call the Father 'of the Spirit,' lest the Spirit be conceived as His Son; and again, we call the Holy Spirit 'of the Son,' but we do not call the Son 'of the Spirit,' lest the Spirit be conceived as His Father." Therefore, as **Son**, the Son is not said "of the Spirit"; but as **Λόγος**, He is consubstantial and co-eternal with the Spirit. Each divine Person, standing between the other two, is conjoined to each by **essence** and by **relation**; the Father is cause of those who proceed from Him (both essentially and causally), while the Son and Spirit are conjoined to each other **by essence only**, and to the Father by essence and by distinct

relation. The Λόγος has a **co-eternal Spirit**—for no Λόγος exists without Spirit, as Cyril says—lest He be thought without the Spirit. Likewise the Spirit has a **conatural and co-eternal Λόγος**, lest the Λόγος be thought alien to Him. Nor does the Father of lights stand apart from Λόγος and Spirit, lest He seem somehow without breath and without Word.

Argument F — Avoiding false filial implications
Form: *Modus Tollens* — **Validity**: *Valid*
Premises

1. If we called the Father "of the Spirit," then the Spirit would be conceived as **Son** of the Father.
2. The Spirit is **not** the Son of the Father.
3. **Conclusion**

∴ We must **not** call the Father "of the Spirit."
(Parallel for "Son of the Spirit" mutatis mutandis.)

23. These very truths are seen not dimly in the image but most clearly in the Prototype by those who have the eyes of faith. Since man is called and is **image of God**, according to the soul's formation (not facial form), whatever appears by grace in the image must pre-exist unoriginately in the Archetype. Consider the created image: "Let us make man **according to our image and likeness**" (*Gen* 1:26). In God, where nothing is originated, we confess **three unoriginate Persons of one nature**. In the soul's image: the **νοῦς** has with it a conatural and co-temporal **λόγος** and **πνεῦμα**, lest it be without breath and without word; likewise the **λόγος** has **πνεῦμα**, lest it be without νοῦς and without breath; and the **πνεῦμα** of νοῦς and λόγος likewise. **By a supereminent analogy**, these things must be believed unoriginately in God. Thus we understand, proclaim, and glorify the Father, Son, and Holy Spirit from what is according to us—and above us.

24. If it is necessary also to use **syllogisms** against those who boast in their syllogisms, we shall not rely on our own for the complete discovery or demonstration, but we shall let **the holy Ἱερόθεος**, teacher of **Dionysios the Areopagite**, suffice as a confirmation for all. He, constructing a circle and making its angles circles (so to speak), by syllogisms most wisely demonstrates the point we seek, setting forth, as in a diagram:
A = the Father; **B** = the Son; **C** = the Holy Spirit; and the **Πρόβολος** = Ω; the **Λόγος** = Ψ; the **Πρόβλημα** = X.

Argument G — Triadic naming and relations (schematic validation)
Form: *Mixed hypothetical syllogisms* — **Validity**: *Valid (schema)*
Premises (schematic)

1. If A is sole cause, then A is **Πρόβολος** of C and **Father** of B.
2. If B is **Λόγος** of A, then B stands to A and C as consubstantial, co-eternal, and not causal.
3. If C is **Πρόβλημα** of A, then C proceeds **from A through B** (not from B as cause).

   Conclusion

   ∴ The triadic names (Πρόβολος/Λόγος/Πρόβλημα) track **real relations** without confounding causes: the Father alone is cause; the Son and Spirit are consubstantial and co-eternal, mutually non-causal, and the Spirit's procession is **from the Father through the Son**.

   Note on soundness: These are theological posits; the formal inference from each conditional to the joint conclusion uses conjunction-introduction and hypothetical syllogism, which are valid.

Abstract Logical Form (the "Circles")

Aspectual-Transitivity Schema.
If **X belongs to Y**, and **Y—not as Y simply, but under its proper aspect—belongs to Z**, then **X—not as X simply, but under the corresponding aspect—belongs to Z**.
(Here "belongs to" is a fixed relation; "insofar as …" restricts the subject to its proper **relational aspect** so as to avoid confusion of essential with relative names.)

Circle 1, Premises:

1. **A** belongs to **B**.
2. **B**, not insofar as B, but insofar as **Ψ**, belongs to **Γ**.
3. **Conclusion**
   ∴ **A**, not insofar as A, but insofar as **Ω**, belongs to **Γ**.
   Form: Aspectual transitivity — **Validity:** Valid (by the schema).

Circle 2, Premises:

1. **B** belongs to **A**.
2. **A**, not insofar as A, but insofar as **Ω**, belongs to **Γ**.
3. **Conclusion**
   ∴ **B**, not insofar as B, but insofar as **Ψ**, belongs to **Γ**.
   Validity: Valid (schema).

Circle 3, Premises:

1. **Γ** belongs to **Ψ**.
2. **Ψ**, not insofar as Ψ, but insofar as **B**, belongs to **A**.

3. **Conclusion**
   ∴ **Γ**, not insofar as Γ, but insofar as **X**, belongs to **A**.
   Validity: Valid (schema).

Circle 4, Premises:

1. **Ω** belongs to **X**.
2. **X**, not insofar as X, but insofar as **Γ**, belongs to **B**.
3. **Conclusion**
   ∴ **Ω**, not insofar as Ω, but insofar as **A**, belongs to **B**.
   Validity: Valid (schema).

Circle 5, Premises:

1. **Ψ** belongs to **Γ**.
2. **Γ**, not insofar as Γ, but insofar as **X**, belongs to **A**.
3. **Conclusion**
   ∴ **Ψ**, not insofar as Ψ, but insofar as **B**, belongs to **A**.
   Validity: Valid (schema).

Circle 6, Premises:

1. **X** belongs to **Ω**.
2. **Ω**, not insofar as Ω, but insofar as **A**, belongs to **B**.
3. **Conclusion**
   ∴ **X**, not insofar as X, but insofar as **Γ**, belongs to **B**.
   Validity: Valid (schema).

Application to the Trinity

Key:
A = **Father** B = **Son** Γ = **Holy Spirit**
Ω = **Father as Πρόβολος** (Probulos, Projector/Sender)

Ψ = **Son as Λόγος** (Logos, Word)
X = **Spirit as Πρόβλημα** (Problema, Proceeding)

("Not insofar as … but insofar as …" distinguishes **ὑπόστασις** from **σχετικά ὀνόματα**—personal identity from relational names—guarding against Modalism and Subordinationism.)

Syllogism 1, Premises:

1. The **Father** belongs to the **Son** *as Father*.
2. The **Son**, not insofar as Son, but insofar as **Logos**, belongs to the **Spirit**.
3. **Conclusion**
   ∴ The **Father**, not insofar as Father, but insofar as **Probulos**, belongs to the **Spirit**.
   Validity: Valid (Circle 1 instantiated).

Syllogism 2, Premises:

1. The **Son** belongs to the **Father** *as Son*.
2. The **Father**, not insofar as Father, but insofar as **Probulos**, belongs to the **Spirit**.
3. **Conclusion**
   ∴ The **Son**, not insofar as Son, but insofar as **Logos**, belongs to the **Spirit**.
   Validity: Valid (Circle 2 instantiated).

Syllogism 3, Premises:

1. The **Spirit** belongs to the **Logos** *as Spirit*.
2. The **Logos**, not insofar as Logos, but insofar as **Son**, belongs to the **Father**.

3. **Conclusion**
   ∴ The **Spirit**, not insofar as Spirit, but insofar as **Problema**, belongs to the **Father**.
   Validity: Valid (Circle 3 instantiated).

Syllogism 4, Premises:

1. The **Probulos** belongs to the **Problema** *as Probulos*.
2. The **Problema**, not insofar as Problema, but insofar as **Spirit**, belongs to the **Son**.
   Conclusion
   ∴ The **Probulos**, not insofar as Probulos, but insofar as **Father**, belongs to the **Son**.
   Validity: Valid (Circle 4 instantiated).

Syllogism 5, Premises:

1. The Logos is Logos of the Spirit.
2. The **Spirit**, not insofar as Spirit, but insofar as **Problema**, belongs to the **Father**.
3. **Conclusion**
   ∴ The **Logos**, not insofar as Logos, but insofar as **Son**, belongs to the **Father**.
   Validity: Valid (Circle 5 instantiated).

Syllogism 6, Premises:

1. The Problema is Problema of the Probulos.
2. The **Probulos**, not insofar as Probulos, but insofar as **Father**, belongs to the **Son**.
3. **Conclusion**
   ∴ The **Problema**, not insofar as Problema, but insofar as

Spirit, belongs to the **Son**.
Validity: Valid (Circle 6 instantiated).

Exposition and Polemical Clarifications

25. Consider how, in so small a theorem, **three wonders** present themselves to the attentive: (i) the **union** and at once the **distinction** of the divine Persons in their mutual relations are plainly seen; (ii) the loftiness and divinity of **Hierotheos'**theology; (iii) the **usefulness of Logic**, clinging even to the most theological inquiries for precise comprehension. Note especially:

- The **first** circle shows why the **Father** is **Probulos** of the Spirit—**not** Father of the Spirit.
- The **second** shows why the **Son** is **Logos** of the Spirit—**not** Son of the Spirit.
- The **third** concludes why the **Spirit** is **Problema** in regard to the Father—**not** Son of the Father.
- The **fourth** explains why the **Father** is **Father** of the Son—**not** Probulos of the Son.
- The **fifth** clarifies why the **Son**, not as **Logos** but as **Son**, is **of** the Father.
- The **sixth** concludes plainly that the **Spirit**, not as **Problema** but as **Spirit**, is **of** the Son—just as the major of the fourth declared: the Father has the **Son** as Son to Himself, not as Problema; the **Son** has the Probulos of the **Spirit**, not as Probulos of Himself but as **Father**; likewise the **Spirit** has not the **Father of the Son** as **Father** to Himself, but as **Probulos** to Himself. These points are hidden from many.

Argument J — Distinct relations avoid false filiation
Form: Relational clarification — **Validity:** *Not a categorical syllogism; a typing discipline.*

Point: By restricting names to their proper **relative** use, we prevent illicit conversions ("Father of Spirit," "Son of Spirit"), maintaining orthodox taxis.

26. Objection by **name-counting**: "If the **Son alone** in the Trinity is both **Son** and **Logos**, while the **Father** has one name proper to Himself alone and another **not** exclusive, then what is exclusive excels what is not; therefore the **Son**, having what is his alone in both titles, would exceed the Father—who does not alone have all he is, has, and is called—both in being, having, and being named." From this it would follow that the Son alone distinctly has **three** names (adding "Probulos of the Spirit"), whereas the Father and Spirit have only two—an **impious** result.
Reply: Blasphemous. In truth, the **Father alone** is **Father** and **alone** is **Probulos in Himself**; the **Son alone** is **Son** and **alone** is **Logos distinctly**; the **Spirit alone**, according to His hypostasis, is **Spirit** and **alone** is **Problema**. **Equality** is preserved among the divine Persons; no incongruity follows.

Argument K — Reductio of "superiority by exclusivity"
Form: *Reductio ad absurdum* — **Validity**: *Valid as reductio.*
Skeleton

1. If "exclusive title-count" measures dignity, then the Son > the Father.
2. It is impious that the Son > the Father.
   ∴ "Exclusive title-count" is not a measure of divine dignity.

27. Another objection about **relational inequality**: The **Father alone** bears **two** relations (to Son and to Spirit), the **Son**directly to **one** (the Father), the **Spirit** to **two** but not directly or immediately to both; therefore inequality lies in all relations.
Reply: The inequality is **fabricated**. Relations differ in **mode** (cause

vs. essence; immediate vs. mediate), not in **dignity**. The Father's two relations (paternity; projection) express **sole causality**; the Son's and Spirit's single causal reference to the Father expresses **from-causality**; their mutual reference is by **essence**, not by cause. No inequality of **ẖypostatic dignity** follows.

Argument L — Distinguishing kinds of relation
Form: Clarificatory distinction — **Validity:** *Sound as a dissolution of a fallacy of equivocation.*
Note: "More relations ≠ higher dignity"; causal vs. essential relations are incommensurate.

28. If theologians do not say "the **Logos** is *of* the **Spirit**" or "the **Spirit** is *of* the **Logos**" **according to cause**, this is reasonable: by cause neither is *of* the other. But **according to essence**, both are each other's: the **Logos** is **of** the **Spirit**and the **Spirit** is **of** the **Logos** —as consubstantial. **Being** is prior to **being-said**: what **is** may fittingly be **said**; what is merely **said** does not thereby make **being**. Hence we do **not** say: the **Father** is *of* the Spirit; or the **Probulos** is *of* the Son; or the **Son** is *of* the Probulos; or the **Logos** is *of* the Problema; nor the **Spirit** *of* the Son **as Problema**. Properly: the **Father ↔ Son / Probulos ↔ Problema** are **causal**; **Logos ↔ Spirit** are defined **by essence** alone. Therefore one **Spirit**, one **Problema**, one **Son**, one **Logos**, and likewise **one Father**, one **Probulos** (speaking ὑποστατικῶς); all **duality** is excluded.

Argument M — Being vs. being-said
Form: Metalinguistic principle — **Validity:** *Valid principle of predication.*
Claim: Essential consubstantiality warrants mutual "of-ness" by **essence**, not by **cause**.

29. Reprise of the "inequality in relations" objection with a **compound**: if among the six personal names some are **simple** and proper, while **Probulos** is **common** (double), and if the **Spirit** and the **Son** hold dual designations only **hypostatically**(not essentially), then, it is argued, the Father would not be **alone** Probulos, the Son not **alone** Logos, and the Spirit not **alone** Problema—since what is **common** to two hypostases loses strict property.

Reply: The **properties** remain unconfused: **Probulos** names the Father **alone as cause**; **Logos** names the Son **alone**; **Problema** names the Spirit **alone**—each **personally** (καθ' ὑπόστασιν). "Common" language here marks **consubstantial participation** (by **essence**), not **co-causality**. Hence: the **Logos** is **of** the Father (as from a principle) and **of** the Spirit (as consubstantial); the **Spirit** is **of** the Father (as from a cause) and **of** the Logos (as consubstantial). No dual Fathers, Sons, etc., are introduced.

Argument N — Property vs. participation

Form: Distinction-based rebuttal — **Validity:** Resolves the fallacy of conflating causal property with essential communion.

30. **Adversary's challenge** (to prove "the Logos is only of the Father"):

Premises:

1. The Logos is Logos only of the Father, not also of the Spirit.
2. *But the Father, not as Father but as Probulos, is "of" the Spirit.*
3. **Conclusion**

   ∴ The Logos, not as Logos but as Son, is "of" the Spirit.

   This is blasphemous; therefore (1) must be rejected. One must construct the syllogism according to the **second** and **fifth** of the theorem instead.

Validity audit: The **form** is valid under the same aspectual-transitivity rule the adversary elsewhere accepts; the **conclusion**

contradicts orthodox taxis → **Reductio** against (1).

Further note: To say the Logos "only of the Father" *as Logos* and *not also of the Spirit* makes the Spirit **alien** to the unoriginate and consubstantial Logos—a **Macedonian** error. It also **destroys** the middle terms of the theorem (either the Spirit between Father and Logos, or the Logos between Father and Spirit), subverting the whole construction.

Argument O — Reductio of "Logos only of the Father"

Form: *Reductio via valid instantiation of the schema* — **Result**: (1) must be denied to avoid impious consequence.

31. To clarify by adopting—for the sake of argument—the **Italian** way of speaking:

1. **Major:** The **Father** is Father to the **Son**.
   Minor: But the **Son**, neither as **Son** nor as **Logos**, but as **Probulos**, is "of" the **Spirit**.
   Conclusion: Therefore the **Father**, neither as **Father** nor as **Probulos**, but under some inconceivable name—or **in no way**—is "of" the **Spirit**.
2. **Major:** The **Son** is Son of the **Father**.
   Minor: But the **Father**, **in some way**, is "of" the **Spirit**.
   Conclusion: Therefore the **Son**, neither as **Son**, nor as **Logos**, nor as **Probulos**, is "of" the **Spirit**.
3. **Major:** The **Spirit** is Spirit of the **Son**.
   Minor: But the **Son**, not as **Son** but as **Logos**, is "of" the **Spirit**.
   Exclamation: May the Logos be merciful! O Holy Spirit, Paraclete!
   Assessment: Not only does no syllogism arise, but an immediate **swarm of absurdities**.

Validity audit: These "Italianized" premises scramble **causal** and **essential** relations and invert the aspect-discipline; they collapse the middle terms, so no legitimate conclusion follows. The forms are **invalid** or rest on **equivocation**.

Argument P — Why the "Italian" hypothesis collapses
Form: Diagnosis of equivocation — **Validity:** Demonstrates failure of middle and aspect-consistency.

32. Let us return to the theorem. Since **the same one** is (i) Spirit and **Problema**, (ii) Son and **Logos**, (iii) Father and **Probulos**, it follows that he who names **Spirit** names **Problema**, he who names **Problema** names **Spirit**; he who theologizes about the **Son** theologizes about the **Logos**, and conversely; and likewise, he who signifies the **Father**signifies the **Probulos**, and he who says **Probulos** declares the **Father**. This holds especially when **Father** or **Probulos** is used **simply**, without attaching "Son" or "Spirit"; for the same **hypostasis** is Father **in relation to the Son** and **Probulos**in relation to the **Problema**. Likewise, not one **Son** and a different **Logos**, nor one **Spirit** and a different **Problema**, as persons. The **Symbol** itself witnesses: "**And in the Holy Spirit, the one who proceeds from the Father**" (so that the Father's voice is understood in place of **Probulos** by those who do not wrest the words). Thus also the **Ἀδελφόθεος**(James) says, "**Every good giving and every perfect gift is from above, coming down from the **Father of lights**" (*Jas*1:17). And above all, the **Savior**: "**the Spirit of truth, who proceeds from the Father**" (*Jn* 15:26).

33. Therefore the **Father alone**, in the divine Trinity, is both **Father alone** and **Probulos according to His own hypostasis** —and no blasphemy follows if He alone is spoken of (provided we do **not** say "Father **of** the Spirit," but **Probulos** of the Spirit; **sole cause** of both). Likewise, the **Son alone** is **Son** and **Logos** hypostatically—no absurdity if He alone is named, provided we do

not say "Son of the Spirit," but we may say "**Logos of** the Spirit," and indeed "Logos of **both**" (of the Father **as** from a principle; of the Spirit **as** consubstantial), while "Son" is **only** of the **Father**. Likewise, the **Spirit alone**is **Spirit** and **Problema** hypostatically—no reproach if He alone is named, provided we do **not** say "**Problema only of the Son**," but "**Spirit of the Father**," or "**Spirit of both**" (as shown above), while "**Problema**" is **only** of the **Father**.
If, according to some, the Spirit personally proceeds **not only** from the person of the Father but **from both** persons, nothing prevents such a one from confessing the **Father and the Son** to be **co-Probuloi**, one Probulos of one Spirit **according to hypostasis**. But to glorify the **Father and the Holy Spirit** as **Fathers** and **co-Fathers**—one Father of one Son—is **foreign** to the Church. Therefore, to posit the **Father and the Son** as **one person as cause**, or as **two causes/co-causes** of the same hypostasis, is **rejected** by the Orthodox.

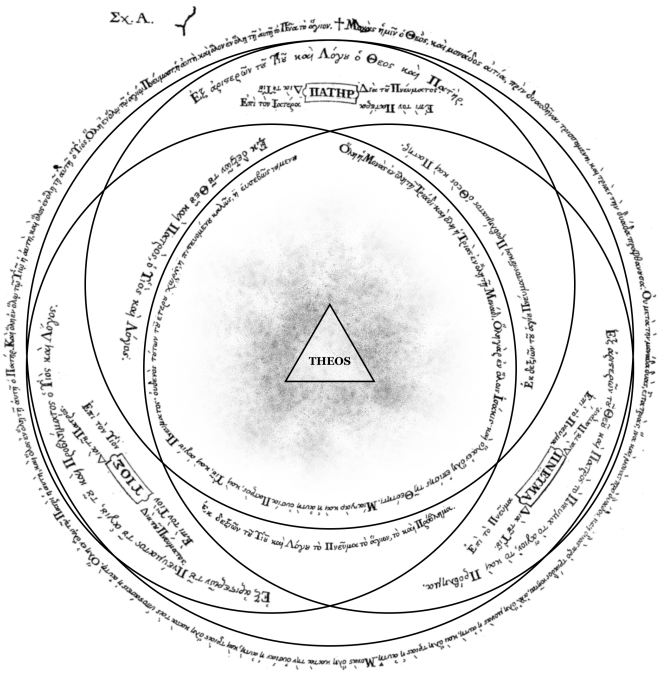
Argument Q — Consistent naming without co-causality
Form: Disjunctive clarification — **Validity:** Rules out illicit extension from essential communion to causal co-principle.

34. Let these things stand **as written**—enough for those who gladly choose to be Orthodox. Yet let the theorem be contemplated **more precisely** in its **diagram**, so that by **sight** as well as **hearing** we may be led to the understanding of the truth. If anyone dares to alter this—claiming it is not of the great **Hierotheos** but mine or another's—let him, if he remains a Christian, know that he cannot alter any of the **names** composing it (Father; Probulos; Son; Logos; Spirit; Problema). Remove any term and you cannot change what the others are; change any term and, besides rendering the set **non-syllogistic**, you immediately fall into **blasphemy**. Unable to alter the terms, one is compelled—even unwillingly—to **confess** the conclusions that follow. Thus the

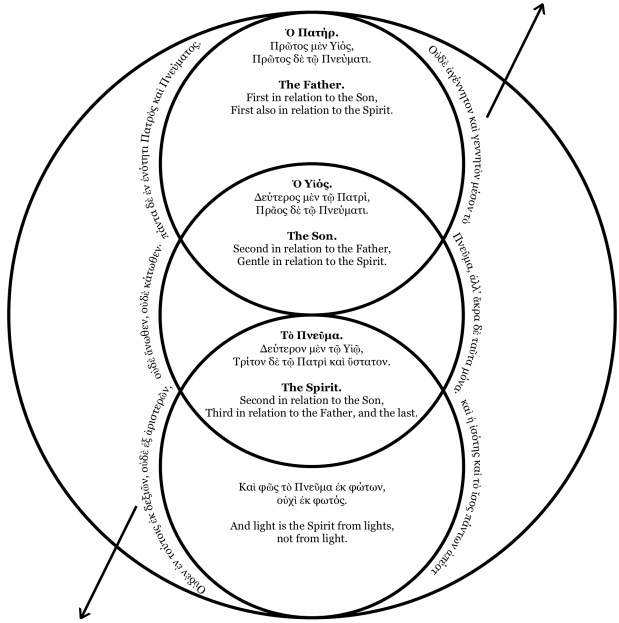
theorem is **self-constituted** and **unassailable**; for this I call it **the theorem of all theological theorems**.

Argument R — Integrity of the term-set
Form: Structural indispensability — **Validity:** Shows that the web of conclusions depends on keeping each relational name in place; remove one and inference collapses or becomes impious.

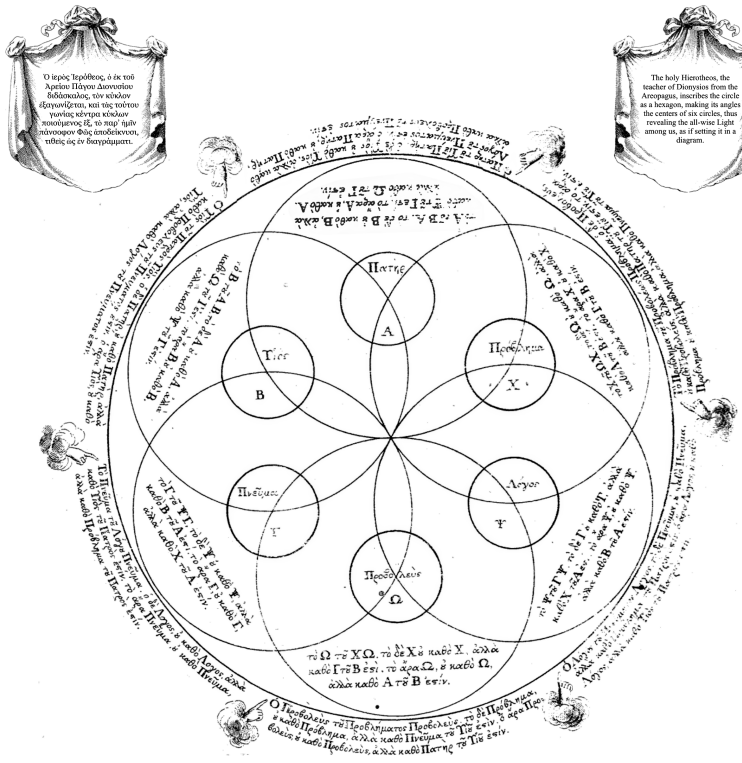
35. Lest by pursuing every thought we seem ostentatious and weary your holiness, let this suffice. I myself have proposed these things to you in word and in writing; now it is yours to bring all to completion well—in words and in deeds—so that nothing fall short. May God over all—**the Father, and the Son, and the Holy Spirit**, self-Life, self-Truth, self-Wisdom—**unite** those separated by schisms and those far by errors, as He wills and knows. **Amen.**


Σχ. Α.
ΠΑΤΗΡ
ΠΝΕΥΜΑ
ΥΙΟΣ
THEOS

The Spirit is neither unbegotten nor begotten as an intermediate, but only these extremes exist; and equality and likeness of all have departed.



Nothing among these is from the right or the left, nor from above or below; all things are in the unity of the Father and the Spirit.


Ὁ ἱερὸς Ἱεροθέος, ὁ ἐκ τοῦ Ἀρείου Πάγου Διονυσίου διδάσκαλος, τὸν κύκλον ἑξαγωνίζεται, καὶ τὰς τούτου γωνίας κέντρα κύκλων ποιούμενος ἕξ, τὸ παρ' ἡμῖν πάνσοφον φῶς ἀποδείκνυσι, τύποις ὡς ἐν διαγράμματι.
The holy Hierotheos, the teacher of Dionysios from the Areopagus, inscribes the circle as a hexagon, making its angles the centers of six circles, thus revealing the all-wise Light among us, as if setting it in a diagram.
Πατὴρ
Α
Υἱὸς
Β
Προφήτης
Χ
Πνεῦμα
Γ
Λόγος
Υ
Προβολεύς
Ω

The Transcendental Trinity,

Moving from first principles to controversy, The Transcendental Holy Trinity clarifies the theological grammar of "essence," "hypostasis," and "person," distinguishes eternal processions from temporal missions, and defends with patristic breadth that the Holy Spirit proceeds hypostatically from the Father alone—while accounting for the Spirit's temporal bestowal "through the Son."

Along the way it rebuts the diarchy implied by a double cause, safeguards the monarchy of the Father, and shows why syllogistic "proofs" cannot govern mystery when the Fathers and liturgical usage already speak with one voice. Readers will find meticulous exegesis, appeals to the saints, and dialogues that crystallize the difference between the Spirit's eternal origin and his economic manifestation.

Rendered into English from medieval Greek with a deliberately plain, fidelity-first approach—less polished than my other translations and assisted by an earlier AI model—this edition aims to convey the argument transparently; wherever a phrase seems doubtful, readers are encouraged to consult the prototype text itself. However some sections have been revised from earlier versions of this same work.

Contained in this Volume:

Prooemium · On the Transcendental Holy Trinity · On the Procession of the Holy Spirit · On the Unity of the Catholic Church

Deepseek R2

Machine Translation